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ABSTRACT

The Cultural Assessment Model assumes that Chicano alcohol abusers need to recreate their self-image which has been rejected, ridiculed, and submerged through the process of oppression, thus, resulting in cultural ambivalency and paradoxical behavior. This model identifies cultural values, beliefs, and behavioral characteristics that may be causing internal stress and doubt. It also provides the counselor information concerning the individual's cultural awareness and loyalty, which are measured with a cultural assessment instrument. This scale consists of 151 questions, which comprise 6 variables: language, cultural heritage, ethnic interaction, ethnic pride and identity, ethnic distance and perceived discrimination, and generational proximity to Mexico. By means of this scale, the counselor can develop a cultural treatment plan designed to treat those variables that the client is weak in and reinforce those that are the client's strengths. The treatment plan is based on the belief that traditional methods and modalities of treating Chicano alcoholics are unsatisfactory and that more culturally relevant treating modalities are necessary. In keeping with this, the client undergoes a treatment plan which includes cultural awareness, training in self-identity and pride in self and, therefore, learns to become a productive member of his or her cultural group. This paper discusses and describes this bilingual-bicultural counseling model, cultural conflict as a probable cause for Chicano alcoholism, and Casa Del Sol's position on treatment and philosophy. (NQ)

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ACKNOWLEGEMENT

I would like to take this time to identify and expose several Chicano intellectuals with a barrio philisophical orientation wholeheartedly to their academic and personal perspectives pertaining to the innovative Bilingual-Bicultural Assessment Model that has become a reality in barrio alcoholism treatment. The inception of this project emanated originally as a requisite from our funding source, the National Institute on Alcohol Abuse and Alcoholism. Since Casa Del Sol is a demonstration project, the completion of this experimental assessment model can be considered a milestone in Chicano alcoholism treatment.

There were various key people who provided guidance and consultation services which I would like to acknowledge at this time. Dr. Gil Murillo and Domingo Bueno from the Mexican Unity Council in San Antonio proposed the idea to Casa Del Sol. I would also like to take this opportunity to thank Miguel Acosta who provided cultural consultation and personal reinforcement. Ben Guajardo who worked very closely with me for two whole weeks as a consultant to review each question individually and to formulate the theoretical framework was also very instrumental for the inception of the model. John Moore, from Our Lady of the Lake University, gave me the opportunity to expose the cultural assessment model to various

college classes and has continued to promote the model.

The concept was derived from Dr. Amado Padilla and Dr. Carlos' position paper called "Measuring Ethnicity Among Mexican-Americans". Dr. Padilla and myself met in Tucson, Arizona to discuss the cultural assessment model. There was an article published describing Casa Del Sol's cultural assessment questionnaire which allowed the model to be further exposed by Dr. Padilla at the Spanish Speaking Mental Health Research Center at the University of California at Los Angeles.

The cultural assessment model would have not become possible without the aid and reinforcement of Casa Del Sol's staff. Lastly, but the most important participants have been the barrio Chicano problem drinkers who have made the model become a reality.

RICARDO JASSO

II

PREFACE

Casa Del Sol Residential Unit sponsored by the Mexican American Unity Council opened its doors to the community on April, 1975. Casa Del Sol is the only Chicano halfway house in San Antonio utilizing a bilingual-bicultural alcoholism service delivery model. The cultural assessment questionnaire model was designed and developed by July, 1976 after intensive research. The theoretical framework of the assessment model belongs to Dr. Padilla and Dr. Carlos from California. This assignment was the genesis towards revitalization of the traditional clinical approach utilized in alcoholism treatment. Chicanos coming from the barrio were bilingual-bicultural individuals, and their needs required a different delivery system.

This bilingual-bicultural model is an operational questionnaire technique. After its initial implementation into treatment some people were leery and skeptical due to its psychocultural impact. There were doubts about its validity manifested by program staff implicitly and explicitly who were culturally assessed with the model. The overall evaluation of staff suggested that this technique would require cultural training.

As criticisms sporadically continued and ambivalent feelings were subtly discussed I was inspired and motivated to demonstrate that cultura was the inception of any society. The traditional Anglo middle-class therapeutic models were ineffective and irrelevant with Chicanos. The cultural background and language of the Chicano was absent in the process. Chicanos desperately needed a modified and/or innovative approach, and this model served as the vehicle into the intervention process. In November, 1976

the missing link was unearthed and incorporated to complete the profile. This profile entailed the correlation between Chicano alcoholism and cultural conflict as a probable cause.

More than (70) seventy cultural questionnaires have been administered to in-coming Chicano clients within MAUC's Special Impact Area. Those clients who have been exposed to the assessment model and that have continued into the cultural awareness training program have emancipated from the innocent ignorance of their self-identity. This cultural renaissance has been very influential. Some clients have become crusaders in search of cultural freedom. The impact of the newly acquired knowledge later permeates into the barrio promoting cohesiveness and reinforcing dormant cultural values and tradition.

Introduction

The etiology of the social phenomenon of alcoholism among Chicanos is a combination of biological, psychological, and socio-cultural factors relating to alcohol abuse. The author's perspective on this work will entail and attempt to explicate the relationship of Chicano barrio alcoholism and cultural conflict. Cultural conflict is mentioned implicitly and explicitly throughout the paper as a probable cause for Chicano alcoholism. The origins of conflict are traced historically in a cultural context.

The Treaty of Guadalupe-Hidalgo of 1848 legalizes the cultural oppression that most Chicanos in America have suffered because of "submerged" status. Alcohol abuse by Chicanos as a means for social entertainment, ritual purposes, or "escaping social reality" needs to be re-examined on its usage. The existential feeling of barrio Chicanos who have conditioned themselves to avoid tension and conflict by being submissive have by this choice, negated their freedom inadvertently to be fully human. This results from the impact of the dominant Anglo-American culture forcing its economical, social, and cultural beliefs and practices upon a "minority culture." Alcohol abuse and alcoholism has become an oppressive social lubricant which has effectively carried out its intuitive prescribed role.

Chicano alcoholism needs to be tackled and combated utilizing the reality the individual lives in. That reality is defined by culture. Personally, Chicano alcohol abusers and alcoholics can be reached through the process of humanization. This process, of course, should have been a natural

process in life; but oppression dehumanizes people. The rest of the introduction will focus on the thesis of the project.

The purpose of this project is to discuss and describe a bilingual-bicultural service delivery treatment model that can be implemented to allow the individual to redevelop his/her consciousness. It is our assumption that Chicano alcohol abusers need to recreate their self-image which has been rejected, ridiculed, and submerged through the process of oppression. This has resulted in cultural ambivalency and paradoxical behavior. The cultural assessment model identifies cultural values, beliefs, and behavioral characteristics that may be causing internal stress and doubt. It also provides the practitioner information concerning the individual's cultural awareness and loyalty.

Throughout the historical and cultural perspective section of this paper reference is made to the conflicts between the Anglo-Mexican culture. The conflict is further manifested in the paper during the treatment of the barrio alcohol abuser because the causation theories explaining alcoholism are somewhat egocentric. The cultural assessment model serves as the inception for human and cultural awareness. It enables the individual to regain self-confidence and dignity which is attained through various methods. This model will initiate a process of critical self-evaluation, and promotes a collective consciousness. The cultural model demonstrates the deep and profound effort on alternatives to help Chicanos in the barrio who become saturated in alcoholism.

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I. Chicano Historical Introduction

A. Cultural-Historical Heritage

Although culture encircles not only history, but also language, fine arts, and literature, our main concern at this time is history. We must investigate and analyze the past in order to better understand the present.

Chicano* cultural heritage initiated long before the settlement of Plymouth Rock in 1692. Civilization of the highest order developed throughout Mexico, reaching its high level of culture some 900 years after Christ, giving the Chicano a rich and glorious past.

Focusing our perspectives closer to the present, the Mestizo which resulted from the joining of the Spaniard and native inhabitants has been developing since 1519. Some four hundred and fifty years have elapsed since then, but the intentions of several countries to establish colonies within Mexican territory produced conflicts which still prevail today.

These conflicts resulted from the difference in culture; it is only logical that when you try to impose one upon the other that conflict will take place. It was toward the end of the eighteenth century that cultural conflicts started to appear in Texas. "Thus, history of the Chicano must always be brought up as he can be understood only within his historical context."[1]

Chicano: The word Chicano is used in general terms to identify the Mexican-American population, but refers specifically to Chicanos whose socialization process has been in an urban setting; especially, those who live in the barrios of San Antonio.

Castaneda mentions that the development of Texas opened up to exploration when Captian Alonzo de Leon was greeted friendly by the native Tejas Indians in 1689.[2] After a series of expeditions the Spanish explorers started to colonize the land and by 1730 communities had evolved. Territorial change came after the Spanish acquisition of the Louisiana Territory in 1763. The withdrawal of troops from the Texas region increased the hostility of the Indians and caused missions and settlements to be abandoned.

> By the end of the eighteenth century of the twenty-seven missions established in Texas, only six were still functioning, and the civilian population was reduced to 3,500.[3]

After 1810 the decline became even more pronounced; Mexico was encouraging immigration into Northern Mexico because of the fear of colonization by France, England and the United States. Mexico had launched their independence movement against the Spanish government ruling Mexico. The Anglo-Americans* east of the Mississippi River had also fabricated an ideology and scheme which was to be known later as --- Manifest Destiny.

Intrusion into Texas territory by means of land grants started with Moses Austin. Though he died before he could carry out his colonization scheme, his son, Stephen F. Austin brought over 300 Anglo families in 1825 to settle in Texas.

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*Anglo Americans: Descendants of the Anglo-Saxon race whose cultural heritage derives from European culture. Their primary language is English. The Anglo-colonizers first settled in Tejas as they continued to take over the Southwest.

Rivera and Meier mentioned the following about the Anglo-Americans who were requesting land grants in Texas:

> These grants were given with conditions that included good moral character, had to be or would become Catholic and swear an oath of loyalty to Mexico, her language and culture; most failed to do so and developed their own social pattern.[4]

By 1830 there were about 25,000 Americans in Texas, compared with about 4,000 Spanish-speaking Mexicans. The impact of Manifest Destiny was encouraging and confusing to the Mexican Indians residing in the Texas area. The natives were confused with the sudden influx of Anglos, especially, because they were arriving from the East of the Mississippi River and were also white. A reconquest of the land? According to Nahuatl mythology when the Spanish conquistador, Hernando Cortes, encountered the Aztec indians they thought he was the Aztec promised God, Quetzalcoatl. Quetzalcoatl had pledged to return one day to his people. The indians were pushed further out again.

The "American" colonizers in Texas wanted their independence from Mexico after a few short years. Mexico in 1829 had abolished slavery. In 1830 Austin traveled to Mexico City seeking a repeal and separation of Texas from Coahuila. Moses Austin was jailed but sent a letter to the Texas colonists urging an independent government. The change in government in Mexico in 1834 added fuel to the fire, siding with the Mexican federalist and demanding return of the 1824 Constitution. March 2, 1836 Texas declared its independence. On March 6, 1836 Santa Anna defeated the Anglo rebels at the Alamo and later took over Goliad. General Santa Anna was later captured by San Houston at the battle of San Jacinto. Not all the American

nation was pleased with the Texas revolution that was taking place. Ex-president, John Quincy Adams, stated to the House of Representatives on May 25, 1836:

> Your war, sir is to be a war of races——the Anglo Saxon American pitted against the Morrish-Spanish American——a war between the northern and southern halves of North America. Again, I ask, what will be your cause in such a war? Aggression, conquest and the reestablishment of slavery where it has been abolished.[5]

The government of Central Mexico expressed resentful feelings, knowing the loss of Texas would inevitably result in the loss of New Mexico and California. Their national existence, acquired at the cost of so much blood would end and disappear. Texas finally was annexed by the U.S. government in 1845.*

In 1846 the United States declared war on Mexico as a result of the clash in the disputed triangle between the Nueces and Rio Grande rivers. Since California had already succumbed by 1847, New Mexico was taken without a fight by Colonel Stephen Kearny. New Mexicans and the California people were guaranteed respect for civil and property rights. The war had gone bad for Mexico. Internal disunity and mistrust had demoralized the ill-trained army. Mid-August at Chapultepec hill, one hundred Mexican military cadets (Ninos Heroes), fought bravely, but in vain against the invading American military forces.

*Texas was the first state to be annexed into the United States in the Southwest after a short span of approximately 20-25 years during the Anglo conquest. Historically, Mejicanos-Tejanos-Chicanos have suffered from economic oppression after the colonization period.

B. Birth Of The Chicano Nation

On February 2, 1848 the Guadalupe-Hidalgo Treaty of 1848 was signed by both Mexico and the United States ending the United States/Mexican War. This treaty created the international, imaginary boundary between Mexico and the United States of America. The Guadalupe-Hidalgo Treaty of 1848 guaranteed the following for the "Mejicanos" who lived in Northern Mexico (Southwestern U.S.):

1) property rights
2) linguistic freedom
3) cultural identity

The following are some results of the treaty of 1848:

1) the Mexicans remaining in America were labeled Mexican-Americans
2) identified as a "minority"
3) Mexico lost ½ of its national territory
4) Mejicanos became the foreigners in their own land
5) continuation of cultural conflict between two very distinct cultures
6) 1848-1977 = 129 years of Chicano existence and oppression

"Although the treaty provided guarantees of individual rights to former citizens, it failed to take into consideration their rights as a distinct cultural identity."[6] Finally, years of misunderstanding and conflict between the two groups led to the situation in which the Mexican-American found his lands gone, his religion seriously challenged and himself a citizen of a country whose language, laws and social customs he did not understand.

Meier and Rivera wrote about the conflict that would eventually affect the almost 80,000 Mexican Citizens living in the United States:

> Conflict was unavoidable as Anglo-American and Mexican-American societies met. Thus despite treaty guarantees of property rights and equality of full citizenship, bitterness and conflict continued between the Anglos and the Mexican Americans during the last half of the nineteenth century.[7]

> Anglo culture might have assimilated the Mexican at this time had the American people and government been thought fully aware of the basis of conflict in the differences between the two cultures. But little or no thought was given to the socio-economic, and political well-being of Mexican Americans at this time, because of racial attitudes based on color and the unwillingness of the majority culture to accept them as equals. Then came the Mexican revolution of 1910, which unleashed an immigrant flood that expanded and exacerbated the existing Anglo-Mexican cultural conflict.[8]

As the only minority, apart from the Indians, ever acquired by conquest, the Mexican-Americans have been subject to socio-economic and political discrimination, as well as a great deal of violence at the hands of the Anglo conquerors. "There were more Mexican-Americans in the Southwest lynched during 1865-1910, than of black Americans in the Southwest."[9] While the racial tension and discriminatory practices continued; Mejicanos also gradually continued to move into Texas and the rest of the country.

Between 1890 and 1960 three different migratory movements from Mexico came to the United States. Listed below are three different migratory periods:

1) 1890-1910
2) during the Mexican Revolution 1910-39
3) World War II - Bracero program

World War II created a shortage of manpower in the United Stated and both governments again agreed to contract the Mexican immigrant. As a result of this immigration, the Southwest and especially Texas became the reservoir of cheap labor that could be exploited by the American agriculture and industry.[10]

The transition of the Chicano from a rural status came right after the World War II. From the 1930 onward Chicanos became an integral sector of the expanding movement to the urban cities, so that by 1970 only 15 percent could be described as rural. The reception of minorities into the urban areas for better economic security was discouraging and extremely difficult. Anti-Mexican feelings were widespread and overt throughout the Southwest; one could see signs reading:

> Only White Labor Employed and No Niggers, Mexicans or Dogs Allowed, which were evidence of the feelings and attitudes that the Anglo society shared.[11]

The perpetuation of cultural conflict erupted into the "Zoot-Suit Race Riots" at Los Angeles, California on June 3, 1943. Even though the Bracero Program had been instituted for the benefit of the American economy; the clash of cultures again left a stinging impact on both sides after the riots. The Zoot-Suiters were considered "Chicano juvenile gang members," who were viewed as being genetically criminal. This action only reinforced that the "Melting Pot Concept" which had been fabricated for certain minorities to assimilate only. The riots generated the "Pachuco stereotype" which is presently still misunderstood by Chicanos and Anglos.

In concluding the historical development of the Chicano, I will further delineate the highlights of those essential events and outcomes:

1) Guadalupe-Hidalgo Treaty of 1848* - the creation of the Mexican-American minority; Chicanos have resided in America for the past 129 years;

2) Anglo-American prejudicesand racists attitudes have been direct violations of our cultural identity as guaranteed by the treaty of 1848;

3) Even though, we are the original inhabitants in the Southwest and owners of this land, through economic exploitation and inferior education, Chicanos as a majority are no longer property owners and have been denied formal education;

4) Anglo-Americanization by assimilating the Chicano into the American dream has maintained the dividing line between the two cultures;

5) Cultural conflict demonstrates that Chicanos want to keep their identity and lifestyle;

6) Zoot-Suit Race Riots in 1943 generated a national stereotype of the Chicano being juvenile and problem-prone (Pachiquismo);

7) The Chicano individual and community are heterogeneous entities;

8) Chicano cultural and historical consciousness;

In summation of the aforementioned, it becomes necessary to ask ourselves again "why doesn't the Chicano assimilate," or "why should he" if he feels comfortable being Chicano and with his lifestyle? Hopefully, I anticipate that someday we locate the proper avenues to combat segregation, discrimination, exploitation, drug addiction and alcoholism, etc. Through regression into the past we can come to a clearer understanding of our present situation as a minority striving to maintain its cultural beauty and roots that have been belittled and dehumanized by the oppressing forces of society.

*Guadalupe-Hidalgo Treaty of 1848: The main thing about this document that writers want to emphasize is that the United States of America never honored the treaty. Though, 129 years have elapsed most Chicanos still identify with their language and culture.

C. Casa Del Sol's Perspective

Before elaborating specifically about Chicano culture, reiteration on the thesis becomes inevitable at this point. Utilizing the psychocultural systems approach by means of an operational questionnaire technique has enabled the alcoholic practitioner to identify several essential factors. Chicano culture awareness and loyalty, and its relationship to Anglo-Mexican cultural conflict as a probable cause for the individual's alcoholism surfaces on certain questions. The designing and implementation of an individualized treatment plan becomes feasible. This cultural assessment is inclusive of the historical development of the Chicano. The alcoholism intervention process entails a cultural awareness training program.

This historical introduction necessitates further ellaboration and Casa Del Sol utilizes a very unique and comprehensive cultural training program for alcohol abusers during treatment. The cultural program addresses itself to those cultural characteristics that compose the Chicano culture. Keeping in mind that the Chicano culture is extremely diversified.

Developing "consciousness" enables those Chicano alcohol abusers and alcoholics to have something to abstain from during his recovery process. The rebirth of historical and cultural awareness and its relationship to alcoholism in the barrio is discussed and traced back to its evolution as a problem. Implicit in the cultural treatment is the effort to make the client recognize the presenting problem (álcohol), causes, effects, and "alternatives" to eliminate the problem.[12]

Chicanos entering the treatment are faced with the problem of having therapists who do not understand the Chicano culture. The following section will describe the Chicano culture in general terms and the historical implications of the imposition of one culture on another will be discussed. Those helping barrio alcoholics need to re-examine their own cultural awareness and understanding.

II. Chicano Culture And Characteristics

Attempts to rationalize and discuss alcoholism in the barrio would be unjust because the focus then entails the drinking aspect only. Throughout this section the Chicano's culture will be examined and presented in general terms, but primarily concentrating on the barrio problemed drinker* since Casa Del Sol operates within a designated impact area. Most Chicano practitioners in the area of alcoholism are familiarizing themselves with the cultural factors that contribute to the development of alcoholism.

A general definition of culture would mention that culture is the integrated system of learned behavior patterns which are characteristic of the members of a society and which are not the result of biological inheritance.[13] In general terms it simply means the lifestyle one lives and practices which has been transmitted from generation to generation. As time follows people adopt new values and beliefs.

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*Barrio problemed drinker: This word is used interchangeable with the term heavy drinker, alcohol abuser and alcoholic to depict those whose personal familial, environmental and working relationships have been affected due to the excessive use of alcohol.

A. Cultural Identity

The Chicano culture is the interaction of two dominant cultures: The Mexican and Anglo cultures. Chicanos manifest characteristics from both cultures. Thus, the Chicano alcoholic is bilingual and bicultural. The transmission of the Mexican culture among Chicanos has had its major impact in the barrio.

Chicano cultural transmission starts with the family at home. The extended family has been the Chicano's survival link for maintaining the language, unity and ritual kinships (compadrazgo, padrino, etc.). The particular lifestyle Chicanitos experience at home and the cultural values that are adopted by the children in the barrio often results in a cultural conflict at school. There are many reasons for this. Spanish along with other cultural values, such as diet, attire, customs, traditions, and attitudes in general will define the perception of themselves and reality. Burma (1970) states that:

> Children receive most of their attitudes through the process of socialization into their particular cultural or sub-culture.[14]

Thus, the Chicano family network has played a very integral role as one of the main instruments for cultural identification. Chicano alcoholics are part of this socialization process.

Other "unconscious" survival mechanisms for continuing cultural identity within the larger society are as follows:

Cultural symbols: The Spanish language is the most identifiable culture and linguistic symbol existing that serves as the basis to transmit all other cultural symbols and values. Imelda Flores explains

that "cultural cohesion" in the barrio has endured because of survival mechanisms.

> Language becomes a means for maintaining not only internal solidarity, but for maintaining boundaries with outside groups.[15]

The Chicano dialect is a very intimate art of expression and cultural idiocyncrasis. The Spanish language is spoken in varying dialects in the barrios depending on the degree of acculturation. Most Chicano alcoholics express themselves in Spanish.

Community location: The majority of Chicanos reside in barrios which are at different degrees of American acculturation. "The barrio is in a constant change as different forces (systems) impact on it."[16] Yet, at the same time the barrio is a buffer for protection against cultural genocide. The mobility of families coming in and going out of the barrio because of socio-economic factors contribute to its transient make-up. The influx of Mexican immigrants is another characteristic found in the barrio.

Chicano psychology: The value system Chicano alcoholics operate from is contingent upon their lifestyle and assimilation. Cultural beliefs and practices are often continued even after leaving the barrio. Certain customs, events, ritual traditions and values are internalized forever into the Chicanos' mind. The following are cultural elements that must necessarily be considered as affecting Chicanos psychological heritage:

folk medicine - curanderismo
barrio mythology - la llorona, superstitions, cuentos, etc.
fiestas and pinatas
comida mejicana
religious ideology (Catholics) and rituals
extended family concept - compadrazgo/respeto/unidad

The cultural heritage the Chicano community maintains is infinite. Chicanos have always wanted to be Chicanos, but society thinks differently. Simmons states in his (1961) study done at Border City, Texas the following Anglo-Americans' assumptions and expectations held.

> Accordingly, Anglo-Americans believe that Mexican-Americans must be accorded full acceptance and equal status in the larger society. Anglo-Americans believe that the assimilation of Mexican-Americans is only a matter of time, contingent solely on the full incorporation of Anglo-American values and ways of life. Anglo-Americans expect "Mexicans" to become just like themselves, and believe that Mexicans are assimilable.[17]

Though Anglo-Americans assume that "Mexicans are inferior because they are typically and naturally Mexican," it is perceptible that Chicanos will have to start raising the "gringos level of consciousness." There is nothing more beautiful than having natural bronze skin and having a rich cultural heritage and language. Chicano families within the Edgewood School District commented on culture that:

> The majority of Chicanos have recognized that their culture has proven to be satisfactory in their life.[18]

This information was gathered from sociological research and measured ".001 level of significance." That means that out of 1,000 responses given by Chicano adults, 999 answered that "cultura" brought personal satisfaction to their lives. Assimilation into the American way of life has been refuted by most Chicanos, especially by those alcohol abusers and alcoholics who have not been totally acculturated and maintain a bicultural identity. This ambivalency could be at the roots of the drinking problem.

B. Cultural-Conflict

The socio-economic, political, and psychological effects that the mentioned historical events inherently left on Chicanos have probably been detrimental to the lifestyle and mental health status of Chicanos. Chicanos may not be conscious of all the implications, impositions, consequences, and repercussions of the Chicano experience in America, but the products are visible both externally (environmental) and internally (personality). Generally, Chicanos are not aware of what happened historically to them, and that their economic status is due to oppression.

Disclosure and descriptions of various effects will be discussed to better understand the situation the Chicano people and community share. The Chicano minority, the largest in the Southwest, has fought to survive against the systemmatic tactics of cultural genocide--cultural and ethnic isolation (segregation). The Chicano's right to equal representation in the overall socialization process has been subjugated through cultural oppression and American racism.

Chicano discrimination is reflected upon the depressed socio-economic and political conditions of the poor and working class people living in the barrio. The aging urban barrios are "strongholds" where most people have had to relegate themselves to menial jobs, poor education, limited employment opportunities, and environmental social conditions. The representation of Chicanos in the political area is almost non-existent. This is another important factor that has contributed to the economical deprivation of the Chicano population. The educational system has been one of the main contributors of conflict.

The experience of the Chicano alcoholic in the educational system has generally been one of inferior quality; but not all Chicanos have had the same outcome in school. The Chicanos residing in the urban areas have suffered the most from gaining everything possible at school and at the same time have constantly rebelled to maintain their cultural identity. Burna (1970) explains in his article that "formal institutions arise" that function as the Anglos socialization process of American assimilation. He further states that:

> The chief means of which a culture reproduces itself are agencies--an educational system through which the "culture heritage of the nation" is transmitted from one generation to the next.[19]

Education, the vehicle for seeking the opportunities that are available in society hinders the Chicanos from an early age in school. Some Chicanos using the language of the "casa." namely Spanish, have been belittled and condemned at school by the ethnically different teacher who promotes more cultural alienation in the child's mind. The Chicano learns and experiences during his/her childhood years the coldness and hostility held by the school towards his native tongue and ethnicity. Cultural ambivalency then leads to a paradoxical self-image. The educational section of the Raza Unida Party's platform explains:

> Consequently, his desire to learn is extinguished or, where the desire continued to exist, he must deny his culture, background, history, and his very self. The educational system has failed to cope with the culturally different child in Texas.[20]

The impact of discrimination in conjunction with those prejudicial attitudes and beliefs manifested by the dominant society has greatly impaired the self-concept held by Chicanos of who they are. Their psychological ambivalency is captured by Roberto Morales who presents a paper on the need for Mexican American cultural self-identity.

> The Mexican American child, ridiculed at school soon questions his actual worth as a person; his self-confidence becomes impaired; he soon resorts to protective devices--the pecking orders, one could say, in which if a person is humiliated, he seeks someone to humiliate in turn. The obvious target is family and community.
>
> So confusion and doubt of self, with all its disquieting features, projects itself on those responsible for causing him to be different, guaranteeing that he would incur ridicule and rejection. Obviously, his parents are partially guilty; surely, the community as well, if made up mostly of Chicanos, because he feels a sense of shame of self, and they too become valid objects of his projected self-hate and identity denial.[21]

The correlation between the culture of poverty and racism are conclusive indicators of cultural oppression; poverty being the socio-economic effect of an "attitude" —Anglo racism. The Latino Task Force on Mental Health, state:

> Racism as a pathological force which permeates the dominant Anglo culture and which contributes to illness within the Latino community, must be identified in a clearer perspective. [22]

The reaction of the Chicano as a victim of circumstances in an oppressive society has evolved into a variety of social problems. The usage of drugs, alcohol abuse, and engaging in "deviant behavior" in order to compensate for his ambivalency are somewhat more "visible" in the lower Chicano working

class population. Imelda Flores has observed that the Chicano client's perception of the "problem" is often misinterpreted.

> Before labeling someone with a certain psychiatric diagnosis, the worker should be careful to study whether what he is perceiving as deviant given the customs, traditions, values, and history of the Mexican American clients.[23]

Chicano's reaction to Anglo "cultural invalidation and rejection" is summarized by the Latino Task Force:

> What the dominant society, and, in particular, Anglo social scientists, fail to understand is that, in the face of his attack on himself and his culture, the Latino can only respond in behavioral ways which are familiar to him. Thus, what occurs is that under the threat of personal and cultural invalidation, and under the oppression of exclusion and rejection, which prevent him for realizing himself as a person with dignity (being relegated to menial non-productive jobs, ghetto housing--in short, socio-emotional castration of his manhood), the Latino man's only means to compensate is to over-compensate. He manifests an extreme caricature of the male norms of the Latino culture--extreme assertion of himself, womanizing. "parrandiando" boasting, "andar con la palomia," alcoholism, etc.[24]

The Latino is not accepted on his own cultural terms, and cannot be assimilated into a racist society; thereby resulting in the situation described by R.D. Laing:

> The experience and behavior that gets labeled schizophrenic is a specialized strategy that a person invents in order to live in his unlivable situation.[25]

Hopefully, as practitioners become aware and sensitive to the Chicano

population the problem of alcoholism in the barrio will be better understood. The stressful lifestyle of Chicano alcoholics is cuased by an abundance of social and economic factors. How can an agency help those experiencing alcoholism in the barrio? What types of theories are adopted to explain why Chicanos drink?

The existing traditional models of causation has given little or no attention to the unique cultural, social, and environmental factors affecting Chicano alcoholics. Casa Del Sol accepts the multi-causation theory.* Although, this multi-causation theory has the most widespread acceptance, numerous single theories continue to predominate according to the practitioner's selection or the discipline he represents.[26] The following section will review some theories.

III. Causation Theories And Chicano Alcoholism

It is extremely difficult to pinpoint the reasons why some Chicanos in this society overindulged in the consumption of alcoholic beverages. Of course, all individual cases of alcohol abuse and alcoholism are somewhat distinctive, but at the same time all are very similar. The similarity among Chicanos is the usage of beer, liquor, or wine and their dependency on alcohol to function with daily activities. The Chicano abuser and alcoholic

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*Multi-causation Theory: The causes of alcoholism are admittedly unknown, although the number of theories that have been advanced are as numerous as the professions and scientific disciplines concerned with the problem. No single theory has yet proved adequate to explain the complex of symptoms which are collectively termed alcoholism, alcohol addiction, or alcohol dependence. Most probably, the condition reflects a form of response to an interactive combination of physiological, psychological and sociological factors in an individual and his environment.

may drink excessively for a variety of socio-economic and psychological reasons. The historical development after the acquisition of the Southwest by the Anglo colonizers initiated what Casa Del Sol believes to be at the psychological roots of the Chicanos' problem--cultural conflict. There are many causes provided by theorists about Chicano alcoholism.

Dr. Julie Ruiz, University of Colorado, states that most causation theories that explain why Chicanos abuse alcohol are irrelevant and bias. Causation theories have been misapplied to Chicanos as a group and individually. She further elaborates that Chicano alcoholism prevails because outside factors contribute to the drinking behavior. Dr. Ruiz endorses the multi causation theory as the most objective and realistic.*

There are many causation theories that have attempted to analyze Chicano alcoholism ranging from the traditional medical model concept to psychological and sociological causation theories. The following are established and accepted causation of alcoholism theories that were published in the U.S. Department of Health, Education and Welfare (Dec. 1971):

A. Physiological, Psychological, And Socio-Cultural Theories

A. Physiological Theories
   1) Genetotrophic theory
   2) Genetic theory
   3) Endocrine theory

B. Psychological Theories
   1) Psychoanalysis theory
   2) Learning theory
   3) Personality trait theory

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*Dr. Ruiz: Lecture presented at Worden School at San Antonio, Texas on November 5, 1976 during a seminar on Chicano Alcoholism.

C. Sociological Theories*
   1) Cultural theory
   2) Deviant behavior theory
   3) Anomie deviant behavior theory
   4) Socio-cultural support theory[27]

Alcoholism in general, alcohol dependence, or alcohol addiction definitely needs more than a single theory to adequately explain the complex of symptoms of Chicano alcoholism in the barrio. Chicano alcoholism needs to be defined from its own perception of the problem as perceived from within the culture.

The physiological causation theories are of complex nature and have their origin in experimental studies done in laboratories. Yanagita, Deneau and Seevers (1965) were the first to show the rhesus monkeys could be made alcohol-dependent.[28] Essig and Lam (1968) produced physical dependence of alcohol on dogs by administering the alcohol directly in the stomach through a Pavlov gastric cannula.[29] These physiological theories cannot be used to explain Chicanos' physical dependence on alcohol, simply because a "demonstrated preference for alcohol by experimental animals cannot be equated with alcohol-dependent behavior" of those Chicanos who are abusers and alcoholics. Alcoholism research on the biological basis of addiction awaits further research and experimentation.

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*Sociological theories are more relevant when attempting to explain Chicano alcoholism.

The psychological foundation of Chicano alcoholism is of great concern and interest because of its relationship with the dominant society as a minority group. The conceptual models are of middle-class origin and philosophy. Emotional disorders are the symptoms for the psychoanalysists.

Psychodynamic explanations of the causes of Chicano alcoholism utilizing Freudian psychoanalysis views "that alcoholism results from one or more of three unconscious tendencies, including self-destruction, oral fixation, and latent sexuality." This model has always emphasized the release from "inhibition" afforded by alcohol, allowing expression of repressed urges. The results of this theory to explain Chicano alcoholism has only espoused the oral-dependent perspective. Thus, Chicano alcoholics have been described as "child-like," with immature personalities, and being dependent on oral satisfaction (his bottle as a child was taken away too soon). Lastly, he is classified as an alcoholic. This theory blames the Chicano (or his mother as the cause) and does not allow for socio-economic forces to be considered.

Another psychological theory is the learning and reinforcement theory which explains alcoholism by considering alcohol ingestion as a reflex response to some stimulus and as a way to reduce an inner drive state such as fear, or an anxiety. This theory further implies that Chicanos drink to reduce pressures, tensions and frustrations which are replaced with the feeling of euphoria. The application of the learning theory in treatment has been discussed by Kepner (1964) and demonstrated varying degrees of success and failure by using many different techniques of aversive conditioning.[30] This theory, like the previous one discussed, blames the individual. The learning theory also implies that Chicano alcohol abusers and alcoholics

"learned" a bad habit. The rationale used in the psychoanalytic and learning model has had "little or no impact" with Chicanos who have tried to "fit" the already established treatment model. These theories do not recognize the "outside forces" that Chicanos in the barrio have to interact with.

Sociological theories base their origin on their particular ethnic or cultural group. No two cultures have the same perspectives on alcoholism. The values and attitudes in the barrio concerning "alcoholism" influences the drinker's perception on its usage and effects. The cultural theory was introduced to try to explain alcoholism among different cultures by Bales (1959).[31] One of the main issues about the influence of culture on drinking behavior was "the sort of attitudes toward drinking the culture produces on its members."

Bales distinguishes four different kinds of attitudes which seem to affect the rate of alcoholism:

A) Complete abstinence——some religious groups totally denounce and ostracize the usage of alcohol in their society. Chicanos do not practice complete abstinence.

B. Ritual drinking——among the orthodox Jews the alcoholism problem hardly exists. Jewish people are not allowed to drink and are highly ostracized by their culture. The Aztec indians used pulque in their religious rituals. Their perception on drinking in their culture was publicly defined and known to the whole community. Only "ancianos" (old men and women) could drink, but those who were found to be intoxicated; and who were not ancianos were belittled in public and killed. Alcoholism was not tolerated and had punitive consequences. Their goddess (diosa), "Mayahuel" did not except it.

C. Convival drinking——this drinking pattern is somewhat representative to Chicano drinking behavior. The marriages (matrimonios), births (nacimientos) baptisms (bautismos), birthdays (cumpleanos), and other festive occassions are symbolic of traditional gatherings to celebrate. During these social and familial events, those who drink are expected to drink by their group or peers. All these drinking patterns and events are group-oriented activities which may cause some individuals to drink more than others. There is a difference between those Chicanos who drink modestly when the extended family meets, and those whose main interest is not on the person, event, or family; but the anticipated feeling of being "borracho o muy pedo" (intoxicated) is probably the real reason the person came.

D. Utilitarian drinking——this type of drinking is not practiced by Chicanos as a whole. Utilitarian drinking may be seen as at the consummation of a business deal.

Another cultural factor that may influence the rate of alcoholism in different countries is the alternatives or substitutes provided instead of alcohol. Most of the South American countries, Spain, and Puerto Rico have very little alcoholism in their countries. They all have natural and ceremonial emotional outlets that serve as culturally accepted means of reducing tension and anxiety.

Jessor explains the "deviant behavior theory" which implies that alcohol abuse is deviant behavior. This type of drinking permits the individual to release his individual controls. Let's examine the popular concept of machismo according to this perspective. Even though, "machismo" has been

over-generalized with negative attitudes and feelings, Chicanos who find themselves practicing this cultural value aware or unaware while intoxicated often find themselves being labeled deviant. Their intoxicated self (machismo) tends to be generated from internal conflicts that are pending and unresolved. This could be due to socio-economic factors and cultural conflict within the personality.

Cultural conflict is manifested by those Chicanos who drink in a variety of ways. The intoxicated machismo behavior displayed by the individual that has been labeled "deviant" by society; could be, in essence, a protective and defensive mask (mascara). The cause of machismo is the dominant culture's rejection of the Chicano. The rejection of one's self results in seeking escape and destructive mechanisms (enborracherras).*

Chicano alcoholism has generally been interpreted as deviant behavior by the dominant society. As Chicanos seek help and assistance from public or state facilities for their drinking problem, society labels them as deviant. Those in the upper social classes can meet their needs privately. The reception and reaction of society contributes to the individual's actual deviant role (Chicano Alcoholism). The deviant role "forces"* the individual into a "deviant group" (los winos, borrachos, pistos, etc.) which serves as the reference group. The next causation model is the deviant behavior and anomie theory.

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* Enborracherras: Binges, drinking episodes, parrandas, andar el el pedo, etc.

* Forces: Peer pressure, la palomia, los camaradas, economic crisis, personal and family problems

One of the two causation models that will be discussed before reviewing the relationship between treatment and Chicanos in general, is Merton's socio-cultural theory of deviant behavior. According to this model, alcoholism is explained as "deviant behavior" and anomie (normlessness). Anomie occurs because there is a disjunction between goals shared by persons in the same society and the means for achieving them.[32] Chicano alcoholism is defined as deviant by the dominant culture. The anomie concept allows alcohol abuse in the barrio to be examined more realistically. Its usage by the Chicano minority as a "means" to rebel against his frustrations because society's expectations and goals are only reached by those who set them.

Chicano alcohol abusers in the barrio, generally turn to drinking because of the strain and conflict. The conflicts and stresses for not being able to achieve those goals set by society are dealt with intoxication to recieve anxiety and pain. Merton suggests that "modes of adaption" to this conflict include conformity, ritualism, retreatism, and rebellion. Chicano alcoholism may be representative of either retreatism or rebellion. The unbearable compulsion to drink to forget "economic failure" becomes the daily battlefield. Their seclusion in the barrio provides comfort and acceptance to the alcohol abuser. Dr. Ruiz comments the following on this theory:

> The societal norm for behavior is a white middle-class norm. Societal goals are American goals. Chicanos as Americans, also pursue the same learned goals of success, wealth and abundance which are part of American ideology and value system. Yet, Chicanos, because of structural and institutional racism are frequently blocked from obtaining these same societal goals.[33]

The final theory, the socio-cultural support model is also applicable to alcohol abuse in terms of deviant behavior. This theory states that a subculture (Chicanos) may condition its members to perform behaviors classified by another culture as deviant. Certain drinking characteristics among Chicanos in the working class particularly have been misconstrued. Perception is highly influenced by your ethnicity and culture.

In San Antonio, Texas some Chicanos as well as Anglos and Blacks periodically stop at the local icehouse (llelerria)* after work. People are always arriving and departing the icehouse. Chicanos using the icehouse often meet their "amigos" for a couple of beers. The dominant culture views the llelerria syndrome as lower-class drinking behavior.

There are certain behaviors manifested at the icehouse which are drinking values of the group. Drinking at the icehouse has social expectations by the group. There is alot of peer pressure in this group activity. Most of the time the buyer expects the person to honor and accept the offer (beer).

Since the icehouse syndrome is public in nature, the perception of this behavior by the dominant culture is viewed as maladaptive drinking. All those who utilize the llelerria are considered "borrachos" and "sin verguenzas." The generalization that most Chicanos are borrachos (drunks) also stem from the differences in cultural values and social drinking habits.

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*Llelerria: A socio-cultural urban phenomenon which usually entails a public place or small ice-station where persons of various backgrounds congregate to drink beer: the percentage of ethnicity of the participants depends mostly on goegraphic location and social class.

The social differences among Chicano drinking practices is part of the social class with which they identify and live in. Margaret Mead's cultural relatively theory stipulates clearly that members of a certain culture cannot cross over into a different culture and state that certain behavior (Chicano drinking habits) is abnormal. Cultures are distinctively different and behavior cannot be called or labeled deviant, unless you understand and know the culture. There are cultural factors related to alcohol usage that produce certain behaviors among Chicanos. These factors help to shape and influence their attitudes and practices toward drinking. Social class and acculturation are important factors to the type of drinking behavior.

IV. General Perspective On Treatment And Chicanos

Perhaps, it seems that there exists an abundance of causation theories for alcohol abuse; but the problem of Chicano Alcoholism in the barrio continues to disunite family relationships affecting the children and community. Chicano alcohol abuse needs to be decipphered with a socio-cultural perspective which identifies those socio-economic and political factors related to alcoholism in the barrio. Casa Del Sol is aware and sensitive to the needs and changes in the barrio.

Most treatment programs for alcoholics are founded on a certain theory. Theories are ideas attempting to explain drinking behavior. The following section in the paper will focus on the outcome of Chicanos in treatment. Culture has to be taken into account during the diagnosis and treatment process. The client (Chicano alcohol abuser) and therapist must share the same belief system on causation if treatment is to be relevant.

Most treatment modalities seem to be middle-class oriented and irrelevant to barrio alcohol abusers. These models derive from the causation theory of alcoholism that the philosophy of the program is founded upon.

Treatment And Cultural Conflict

Alcoholism studies of Chicanos entering treatment at this time are not available to review the relationship of treatment and cultural conflict. There is literature about Chicanos and treatment in general. The acceptance and durability of treatment among Chicanos indicates that the models are irrelevant. Delineation of some research findings are as follows: KARNO (1966) after reviewing case records of Negro, Mexican American, and Caucasion patients states:

> The prospective ethnic patients are less likely to be accepted for treatment than are the non ethnic patients. Ethnic patients who are accepted for treatment receive less and shorter psychotherapy than do non ethnic patients of the same social class characteristics. Ethnicity tends to be avoided by clinical personnel.[34]

This cross-cultural study confirms those statements that are made about Chicanos in mental health treatment not following through with the treatment program. There seems to be a clash with the therapist's ethnicity and the individuals needing the help. In this particular study Spanish-speaking individuals were referred for individual or group therapy less often and received less lengthy and intensive treatment.

Torrey (1972) describes in his study concerning the utilization of mental health services among the Chicano minority that treatment models are irrelevant because of the following four variables:

A. Geographic isolation—Mental health agencies are "inaccessible" because they are often located at the farthest distance possible from the neighborhood of the group with the highest need. Most agencies are outside the barrios.

B. Language barriers —Torrey describes the "majority" of local Mexican-Americans as bilingual and a "significant minority as speaking little or no English." The usage of English by the staff and therapists creates misunderstanding and hinders communication for the Chicano who speaks predominantly Spanish.

C. Class-Bound Values—Here the reference is primarily to the therapist variables, that is, to personal characteristics of the professional staff which dissuade the patient from continued mental health treatment. Torrey concludes that therapists conduct treatment in accord with the value system of the middle-class.

D. Culture-Bound Values—Torrey attends the therapist variables. His point is that whenever therapists from one culture diagnose and prescribe treatment for patients in another culture, there is an inherent probability of professional misjudgement.[35]

The major conclusion states that middle-class therapists are typically members of a different cultural group than are lower-class patients. The treatment process is hindered through them emergence of cultural conflict between both sides. Culture conflict indicates that innovative treatment approaches and processes must be adopted. Barrio alcohol abusers have often left treatment due to the lack of understanding of the therapist. Casa Del Sol's staff is bilingual-bicultural and there seems to be more rapport during treatment.

Another essential finding is Lorion's (1973) who states that the proportion of ethnic minority group patients receiving treatment at the Manhattan mental health clinics were in proportion "far below the general population rate for that area."

> He further maintains that in the review of a member of studies, "socio-economic status correlates significantly and negatively with the acceptance for and duration of individual psycho-therapy, with the experience level of assigned therapists, but not with a patient's diagnostic category or source of referral."[36]

The traditional helping trend and personnel in the communities have perpectuated the dysjunction shared by those who have been helped. The relationship in the barrios with social services agencies is still far apart. Chicano social workers have gradually replaced the traditional non-Chicano workers. Those encountering drinking problems do not readily come seeking help or treatment. Their past experiences with agencies have impaired their trust and belief in them.

The Latino Mental Health Task Force articulates on the traditional attempts to service delivery:

> We Chicanos have experienced social work practice principally as an extension and application of Anglo American conquest involving the invasion, division, manipulation and suppression of our culture. Its promise to contribute to our freedom and development remains unfulfilled.
>
> Social work practitioners have tended to penetrate the cultural context of our people, with little respect for our culture. They have imposed their own view of the world upon us whom they have invaded. They have attempted to repress our creativity, curb our genius, and control our cultural expression by offering us societal rewards and punishments for pre-approved and pre-disapproved attitudes and behaviors... they continue to collaborate in attempting to extend the scope of

> (Anglo) domination to our cultural life... they have treated us as "immigrants" and "aliens" ...Their actions constitute acts of violence against the cultural integrity and freedom of our people."[37]

It is imperative that modifications be incorporated into treatment models. The Chicano's culture is heterogenous entity. Since treatment programs are designed especially for the Anglo-middle class groups and for those who have assimilated well into our society; it is necessary to understand and ask ourselves why those Chicanos seeking community mental health services (alcoholism) have not acculturated into the mainstream of this society. The conflicts in treatments are partly because the majority of those Chicanos residing in cultural geographic areas have always fought to maintain and protect their self-identity as a group. This group having its' own history, language, lifestyle and values come into conflict with the agency's or therapist.

The proceeding section entails a brief introduction on Chicano alcoholism and the importance of culture in the treatment process. The cultural enrichment program is the main thrust of the cultural assessment model and supports the questionnaire. After the discussion on Casa Del Sol and treatment, the cultural assessment rationale will be detailed and described. It will start with a short history on the development of Casa Del Sol and continue into the hypothesis and outcomes of the operational questionnaire technique.

V. Casa Del Sol's Position On Treatment And Philosophy

Chicano alcoholism is only one of the many social problems encountered in the heterogenous urban barrios of San Antonio, Texas. There is no scientific research data that can identify to what extent alcoholism prevails. Alcohol abuse by the Mexican-American minority has been perpetuated by many other social forces, such as their immediate socio-economic status, and environmental conditions.

The particular geographic area where Chicano alcoholism prevails is called the Special Impact Area which encompasses 33 census tracts in San Antonio's west and south sides of the city where more than 50% of the city's total Chicano population live. This geographic area serves as the cultural linkage between the "mejicanos" and the larger society. The intimacy and cohesiveness in the Chicano culture has endured and continues to maintain and practice its distinctive cultural values and patterns. There are approximately 186,000 spanish-speaking persons in the target area. The Chicano alcohol abuser/alcoholic in San Antonio are descendants of the Indian-Spanish heritage.

The beauty and philosophy that the Chicano culture believes in and practices are values that have not been appreciated by the dominant Anglo culture and often times by the Chicano himself. Life must be meaningful and needs a purpose for the individual to exist. Culture is at the root of life itself. Those who feel humiliated and shamed because they know nothing or little about their rich history, who they are, and the value of "cultura" in their lives, will continue to suffer until they become aware. Chicanos who are abusing alcohol in varying degrees are sometimes not even aware that it has evolved into a drinking problem. It becomes an accepted "vicio" in the

barrio that confuses the individual more. Others believe that to be a man is to be intoxicated. An analysis of human awareness is necessary to those who are experiencing this crippling social problem. Casa Del Sol provides cultural enrichment to those affected by alcohol in the recovery process.

Cultural awareness will enable the Chicanos to spiritually and internally become familiar with who they are. Chicano alcoholics must come to the realization that their culture is valuable and that they have been oppressed. Chicano alcohol abusers and alcoholics have to liberate themselves from their drinking problem first, if a meaningful purpose for living is to be appreciated. Internalizing your self-concept and expressing your diversified self-identity is a rewarding experience. A rebirth of their Chicano culture through the process of positive culture self awareness will serve as the vehicle for the Chicano alcoholic to abstain from the dehumanizing social disease of American alcoholism. The cultural treatment at Casa Del Sol is the initial recovery step for barrio alcoholics.

A. Cultural Assessment Rational

In 1974, the Mexican American Unity Council received the grant from the National Institute on Alcohol Abuse and Alcoholism (NIAAA) for establishing and maintaining a Chicano Half-Way House (Casa Del Sol) for the barrio problemed alcoholics. The basic philosophy of Casa Del Sol is to provide services to the Chicano who has a problem with alcoholism, to help him regain his self-esteem, self-respect, dignity, and to make him a functional individual in society.

The original purpose(s) of developing and implementing a halfway house for Chicanos, emanating from MAUC's past experiences that Chicano alcohol abusers were not being treated effectively and accordingly to their particular lifestyle. That is, the Anglo approach in treatment tends to always be at the level of the immediate social standing. More specifically, the reasoning as well as their standards of treatment are above those of the Chicano alcohol abuser of the Barrio. To add to this is the instilled barrier imposed through old fears, distrust and prejudices which have been a tradition from Texas to California.

Casa Del Sol attempts to rectify the present treatment modalities by identifying and instilling cultural Chicano strenghts and values in its treatment approach. The cultural approach is in fact the hypothesis of Casa Del Sol and thus, we feel that a modified modality can meet the needs of the Chicano alcohol abuser.

In addition, it is our presumption that the Chicano alcohol abuser can best be reached by those who understand the culture, heritage, and socio-economic pressures which exist or have existed in the barrio. This entails a bilingual-bicultural practitioner.

Casa Del Sol has designed and developed a cultural assessment tool by means of a questionnaire which will culturally assess the Chicano alcohol abuser. The design used by Casa Del Sol to develop the culture assessment model was borrowed from Amado M. Padilla and Manuel L. Carlos' Report, Measuring Ethnicity Among Mexican Americans: A Preliminary Report on the Self-Identity of a Latino Group in the United States. This paper was presented at the XV Interamerican Congress of Psychology, Bogota, Colombia in December 14-19, 1974. The cultural assessment model of Casa Del Sol follows very closely the frame-

work in Padilla and Carlos' Report (see Appendix II).

To reiterate, the need to develop a culture assessment model emanated from Casa Del Sol original proposal, which proposed to treat Chicano alcohol abusers by implementing a cultural treatment approach as a means of assessing the alcohol abuse problem. This is due to the fact that most of the alcoholic treatment programs in San Antonio have been ineffective and irrelevant to the Chicano client since the prevailing treatment modalities are middle-class oriented, and such, excludes the barrio Chicano alcohol abuser.

The cultural assessment model is a questionnaire based on six variables. It will be used to estimate and/or statistically determine the extent to which a Chicano's behavior and value-orientations may be due to those cultural stresses and loyalties produced by the individual's "marginal men's status." Briefly, the cultural assessment model will demonstrate and enable the practitioner (Alcoholic Counselor) to classify the individual on a continuum scale, the degree of self-attributed ethnic identity, loyalty, awareness, and the behavioral norms and characteristics of the individual's culture. By measuring the cultural heterogenity of the Chicano alcoholic across six basic variables (see Variables/Continuums) and other sub-variables, which will assist the practitioner to know whether the drinking problem is due to the ambivalence between his/her self-attributed ethnic identity, loyalty, awareness, pride, and his/her perceived status in the Anglo community. The cultural assessment will be able to ascertain whether the drinking is a probable product of cultural alienation and stress producing conflict.

The cultural assessment model will be used and performed on Chicano alcohol abusers who reside within the Special Impact Area and who are in-patient clients of Casa Del Sol. These clients will be in the age bracket from 17 to 48 years old. A pre-cultural assessment will be done by a Chicano Alcoholic counselor, during the client's first (7) seven days in the program, and a post-cultural assessment before the client leaves the program. In this document we will have a cultural assessment analysis of an ex-client with a fictitious name.

It is our hypothesis that through a culture assessment analysis a relevant and effective cultural individualized plan can be developed to meet the specified needs of Casa Del Sol clients. The assessment tool should reflect on the degree of the individual's perceived alienation or assimilation in the dominant society and the consequences derived from them. That is, we will be able to establish typologies (i.e. categories) of Chicanos which can be placed along a series of continuum ranging from high Mexican identity to the high "American" identity. These categories will allow us to analyze the cultural heterogenity and range of ethnic identity. In addition, we would be able to ascertain the extent to which a Chicano client's problems (alcohol abuse), are the product of his culture loyalities. Further, it will enable the alcoholic counselor to know whether the individual's problem is due to the incompatibility between self-attributed ethnic identity, awareness, and pride, and his relationship and perceived status in the larger Anglo American community. Thus, to exemplify, an individual with high Mexican identity and awareness should not be offered a therapeutic program based on Anglo American cultural values and in English, but rather a therapeutic program based on Chicano cultural values and in Spanish.

Thus, it is our intent to include in the the treatment modality, a comprehensive cultural program, which includes the gamut of the Chicano alcohol abuser's background. Added to this will be Chicano alcohol practitioners, who understand the culture, heritage, socio-economic pressures, and who are bilingual and sensitive to the needs of Casa Del Sol clients.

Inclusive in the cultural treatment model is a cultural awareness training program. This program deciphers the Chicanos' proud background. It is composed of four different periods. These include the Mesoamerica indigenous, Spanish, Mexicano, and Chicano history and culture. The program operates on a (20) twenty day cycle.

This treatment modality will not only counter self-derogation of the problem drinker, but will enhance the internalization of a positive self-concept to achieve psychological equilibrium. In addition, it will reinforce and entrust communication between the practitioner and the client, which surpasses the present ineffective traditional modes of treatment of barrio alcohol abusers.

Thus, the importance of a relevant comprehensive treatment modality for Chicano alcohol abusers will enable us to differentiate and minimize the "cultural conflicts" which have been perceived as a maladaptive behavior that undermines the cultural roots of the Chicano alcohol abuser. The existing treatment modalities do not address themselves to the cultural conflicts which leads to alcoholism among Chicanos. It is our assumption, that such a treatment modality should be based on a clear understanding of differences and practices in cultural values between the practitioner and the client.

To conclude, we feel that the cultural assessment tool should not be considered as a conclusive and complete tool, but rather a preliminary one which will asssist Casa Del Sol efforts in attempting to fulfill its proposed hypothesis.

We might also add that the proposed hypothesis of the cultural assessment questionnaire are:

1. Through a cultural assessment, the practitioner will determine the extent of self-identity problems and its relationship to alcoholism.
2. Through the assessment, a relevant and effective individualized treatment plan can be developed in the recovery process.
3. The level of culture awareness and loyalty of the client.
4. The classification of individuals by their degree of ethnicity on continuum scales designed to measure assimilation and acculturation
5. Correlation of cultural conflict as a probable cause and the individual's degree of alcoholism
6. A social history of the individual's family will surface along with the client from the cultural assessment.

The following proposed hypothesis(s) will enable Casa Del Sol to acknowledge the effectiveness of the usage of the cultural assessment questionnaire with Chicano alcoholics. This operational approach and questionnaire technique is only a part of the comprehensive treatment modality that Casa Del Sol adopted. The modality includes the following services:

1. Counseling (clinical and cultural)
2. Cultural Awareness Training Program
3. Alcoholism education seminar
4. Group exercises and therapy; platicas
5. Occupational therapy: Arts & Crafts
6. Community involvement
7. G.E.D. classes: Mon./Tues. evenings
8. Vocational training and job placement
9. 90 day residency contract

10. Cultural "skids": Chicano Arts Theater
11. AA Meetings: Friday nights
12. Historical/recreational outings: Thursday
13. "Ambiente mejicano"
14. (2) two cultural murals: painted by ex-client
15. Mexican and American diet
16. Aftercare
17. Family counseling
18. Hospital medical/detoxification services
19. Psychiatric/consultation
20. Physical/mental relaxation exercises
21. Family Night: Community Preventive-Measures
22. Social Services

VI. Cultural Assessment Questionnaire

The article that follows was published by the Spanish-Speaking Mental Health Research Center explaining the approach to Chicano Alcoholism treatment being conducted at Casa Del Sol. The cultural assessment questionnaire model was derived from the work of Dr. Padilla and Dr.Carlos' Report (Dec. 14-19, 1974) presented at the XV Inter-American Congress of Psychology at Bogota, Colombia.

ALCOHOLISM PROJECT IN
SAN ANTONIO, TEXAS

An interesting project being conducted which combines research with human service delivery has come to the attention of the SSMHRC. The project, being conducted at the Casa Del Sol Residential Unit for Alcoholism, and sponsored by the Mexican American Unity Council, San Antonio, Texas, is attempting to devise a culturally relevant model for the delivery of services to alcoholic Chicanos in San Antonio. The model makes use of a cultural assessment instrument. The instrument is used as a way of assessing an individual's cultural awareness and loyalty. The scale consists of 151 questions, which comprise six variables: language, cultural heritage, ethnic interaction, ethnic pride and identity, ethnic

distance and perceived discrimination, and generational proximity to Mexico. By means of this scale, the counselor can develop a cultural treatment plan designed to treat those variables that the client is weak in and reinforce those that are the client's strengths. The treatment plan is based on the belief that traditional methods and modalities of treating Chicano alcoholics are unsatisfactory and that more culturally relevant treating modalities are necessary. In keeping with this the client undergoes a treatment plan which include cultural awareness, training in self-identity and pride in self and therefore learn to become a productive member of his or her cultural group.

The following questionnaire is the one utilized at Casa Del Sol. The above article describes the cultural tool along with a brief, but very complete explanation in its usage. The questionnaire's goals are listed before the cultural assessment.

Cultural Assessment Model

Casa Del Sol proposed to accomplish and acknowledge three (3) basic goals with the usage of the cultural questionnaire:

Goal Number One (1):

The in-patient treatment component shall develop a cultural assessment questionnaire with continuums measuring six (6) variables and eight (8) subvariables.

Goal Number Two (2):

Casa Del Sol projects to identify with the cultural assessment questionnaire, cultural conflict and ambivalency as a probable cause of the individual's alcoholism problem.

Goal Number Three (3):

The cultural assessment questionnaire will identify and establish a unique Chicano profile coming from the community who maintains a bicultural identity ranging from high "Mexican" identity to high "American" identity.

MEXICAN AMERICAN UNITY COUNCIL
CASA DEL SOL RESIDENTIAL UNIT
321 FRIO CITY ROAD
SAN ANTONIO, TEXAS 78207

CULTURAL ASSESSMENT QUESTIONNAIRE

I. LANGUAGE FAMILIARITY AND USAGE

A. Awareness

What language do you speak?

What type of Spanish?

a) Mexican spanish (standard)

b) Castillano (pure)

c) Tex- Mex (spanish dominant with English loan words)

d) Chicano (argot = pachucismo/pochismo)

Where did you learn to speak your Spanish?

a) Home (oral transmission)

b) peers

c) other ...

Where did you learn your English?

a) home

b) school

c) peers

d) no English

Where did your spouse learn Spanish?

a) home

b) school

c) peers

d) no English

What type of Spanish does your spouse speak?

a) Mexican spanish (standard)

b) Castillano (pure)

c) Tex-Mex (spanish dominant with English loan words)

d) Chicano (argot= pachucismo/pochismo)

Where did your parents learn their Spanish?

a) home

b) school

c) other

What type of Spanish do your parents speak.

a) Mexican spanish (standard)

b) Castillano (pure)

c) Tex-Mex (Spanish dominant with English loan words)

d) Chicano (Argot=pachucismo/pochismo)

Where did your children learn their Spanish?

a) home

b) school (bilingual classes)

c) peers

d) no Spanish

What type of Spanish do your children speak?

a) Mexican spanish

b) Castillano

c) Tex-Mex

d) Chicano

e) No Spanish

B. Loyalty

What language do you prefer to speak?

_____Spanish _____English

What language do you primarily use to speak to your parents?

_____Spanish _____English

What language do you primarily use to speak to your friends?

_____Spanish _____English _____Both

What have you done to maintain your Spanish language?

a) spoke Spanish

b) other (explain)

Do you feel comfortable speaking Spanish? English?

Spanish _____Yes_____ No_____ English _____ Yes_____ No_____

How do you rate the Spanish of San Antonio?

a) Superior

b) Inferior

c) Do not know

d) O.K./fair

What radio station do you listen to normally?

a) KCOR

b) KUKA

c) KEDA

d) AM

e) FM

f) No radio

What newspaper do you read?

a) Light

b) News

c) Express

d) Chicano Times

e) El Sol

f) No paper

What TV station do you view?

a) English majority

b) Channel 41

c) No TV

How do you rate the Spanish of:

a) KEDA	*good/difficult*
b) KCOR	*bad/Barrio*
c) KUKA	*fair*

Do you think language affects a person's success?

Reason:

II. CULTURAL HERITAGE

A. Music

Do you enjoy listening to music in general?

What is a Corrido?

Who originated the Corrido?

Where did the Mexican Polka come from?

What type of music do you listen to?

*Mexicana*_____ *Chicano*_____ *English*_____

Name some of the local music groups/singers that you listen to:

Mexican groups/singers	*Chicano groups/singers*	*English groups*
a)	*a)*	*a)*
b)	*b)*	*b)*
c)	*c)*	*c)*
d)	*d)*	*d)*

Do you think music is part of our culture?

B. *Entertainment*

What movie theaters do you attend normally?

a) Spanish theaters

b) English theaters

c) No theaters

What dances do you attend?

a) Weddings

b) Debuts

c) Clubs/bars (cantinas)

d) Social gatherings

What Mexican comedians do you know? *English comedians?*

a) *a)*

b) *b)*

c) *c)*

Chicano comedians?

a)

b)

c)

C. *Diet*

What type of food do you eat?

Why do you eat that kind of food?

How do you feel about the food you eat?

a) proud

b) shameful

c) other ...

What are some dishes that are prepared during Lent/Cuaresma?

a) Capirotada

b) Nopalitos

c) Other ...

Why do people eat barbacoa on Sunday?

What kind of tortilla/other do you eat?

a) Harina

b) Maize

c) Bread

Where did tamales originally come from?

D. *Historical and Ethnic Origin*

Who discovered America?

Who conquered the Indians in Mexico?

Who is the original cowboy?

Who are your country's forefathers?

a)

b)

c)

The Mexicano resulted from the mixtures of different races, which are they?

a) Indian

b) Spanish

c) Black

d) Other

Who won the battle of the Alamo?

a) Mexicnas

b) Anglos

Do you know why Fiesta Week is celebrated in San Antonio during the month of April?

Do you celebrate Fiesta Week?

Yes _____ *No* _____

What were the Missions (San Jose/San Juan) in the southeastern part of San Antonio used for?

E. *Family*

Birth order?

Do most of your family members have large families?

Would your family relatives help each other in times of necessity?

What are compadres/comadres?

Can you depend on your compadres/comadres for help?

Do Anglo-Americans believe in large or small families?

How many <u>other</u> people lived in your house?

What relationship do you have with your immediate family?

What type of relationship does your spouse have with <u>your</u> family?

What type of relationship do you have with your spouse's family?

Who has the final word in your family?

What type of punishment do you administer to your children?

Why do you live in the neighborhood/barrio that you do?

Who would you go to for advice concerning a personal problem?

F. *Religion*

Do you have a religious preference?

What religious holidays do you celebrate?

Do you celebrate Mexican holidays? Which ones?

Do you believe in the Virgen de Guadalupe?

Do you believe in Curanderismo?

What are Curanderos?

Have you ever been to a Curandero?

Why are most Mexicanos catholics?

How do you feel about birth control?

How do you feel about abortion?

Did you ever attend a church where the priest told you to go to your own church?

What major influence did the Catholic church have on you and your family?

Has the Catholic church in San Antonio done anything for the Chicano population?

G. *Education*

Do you know how to read and write in English?

a) reads/writes English

b) does not write/read English

c) Other...

Where did you learn English?

a) school

b) home

c) other

Do you know how to read and write Spanish?

a) reads/writes Spanish

b) does not read/write Spanish

Where did you learn to read and write Spanish?

a) school

b) home

c) other

How much education does your spouse have?

Does your spouse read and write English?

What about Spanish?

What about your parents, how much education do they have?

a) Father -

b) Mother -

What about your grandparents, how much education do they have?

a) grandfather -

b) grandmother -

How much education does your spouse's parents have?

Did you have problems adjusting with school life?

Were you allowed to speak Spanish in school?

Were you ever physically abused for speaking Spanish by Anglo or Mexican teachers?

H. <u>Socio-economical - political</u>

What is a barrio?

Do you think that the Barrio has a good influence on children?

Why do Chicanos drink?

How do you define machismo?

What are Pachucos?

Do they still exist?

Are you a member of any community organizations?

*Yes*_____ *No*_____

Do you vote? *Political affiliation?*

Do you have confidence in public officials?

Do you think they care?

Can you name any Chicano/Mexicano political leaders that represent La Raza?

Are you familiar with Chicano community Organizations that function to serve the people's needs?

What is a Chicano?

Do you think that the Black Power Movement motivated Chicanos to initiate their own Chicano Movement?

What is the Chicano Movement all about?

Do you think you have served this country well?

III. *ETHNIC INTERACTION*

Were you raised primarily with Mexicanos/Chicanos as a child?

What part of town do you live in?

Do you have any Anglo neighbors where you live?

What percentage of Chicanos live in your present neighborhood?

Do you work mostly with other Chicanos?

How old were you when you got married?

Did the person that you married belong to the same ethnicity group?

How many of your childrens' school friends are Chicanos?

Would you prefer to be a member of an Anglo or Chicano community organization?

IV. ETHNIC PRIDE AND IDENTITY

What ethnic name identity do you prefer to be addressed as?

Do you use the same identity label in all situtations?

What ethnic identification do/did your parents use?

What ethnic identification do/did your spouse use?

Do your children consider themselves Chicanos, Mex-Am or something else?

Do you prefer, an English or Spanish first name?

Why did you choose that name?

What first name does your spouse use?

What are your children's names?

What first name do your children use?

What kind of blood heritage do you claim to have?

Mexicano_____ Indian_____

Chicano_____ American_____

Spanish_____ Other_____

Do you have an Indian blood?

Yes_____ No_____

Do you think a persons skin color determine how that person feels about himself?

Do you think light skin Chicanos have it easier in America?

Why?

Who would you think has a better chance to become educated, a light skin Chicano or a dark skin?

In America do you think it is harder for a Chicano with dark skin to get along than one of light skin.

Do you like your skin color?

Yes_____ No_____

Respondent's skin color: Light_____ Medium_____ Dark_____

How do you feel about being a member of a minority class?

Reasons:

V. ETHNIC DISTANCE AND PERCEIVED DISCRIMINATION

A. Awareness

Do you think Chicanos have to work twice as hard to survive in society?

Do you think you have to speak fluent English to be successful?

Have you ever been discriminated by Anglo-Americans at work?

Do you think that the Chicano minority population is a victim of Anglo discrimination?

Do you think that Anglo-Americans look at the persons skin color and not the person?

B. Loyalty

Would you mind eating with an Anglo at the same table?

Yes_____ No_____.

Would you marry an Anglo-American?

Who do you associate more with, Chicanos or Anglos?

VI. GENERATIONAL PROXIMITY TO MEXICO

Where were you born?

Where was your spouse born?

Where were your children born?

Where were both your parents born?

Where were your grandparents born?

Have you ever lived in Mexico?

Do you have any family relatives living in Mexico?

How often do you visit with them?

Do you try to travel to Mexico?

If yes, on what occassions?

Section A

Cultural Model:

Blank Analysis Forms

I-IV

CULTURAL TREATMENT PLAN

I. LANGUAGE FAMILIARITY AND USAGE

The language variable will be measured on a continuim ranging from Spanish to English usage. (20) questions based on awareness/loyalty

SPANISH					ENGLISH
North Mexican Spanish Monolingual	North Mexican Spanish dominant with Texas English	Bilingual North Mexican Spanish and Texas English	Texas English dominant with North Mexican Spanish	Texas English monolingual	

ANALYSIS

Individual speaks -- Spanish . . . . . Yes _____ No _____

Individual speaks — English . . . . . Yes _____ No _____

Individual prefers _____.

Individual's dialect _____.

Additional comments: _____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

CULTURAL TREATMENT PLAN

II. CULTURAL HERITAGE

MEXICO						UNITED STATES
unacculturated "muy mejicano"	Mejicano	Tejano Mejicano	Chicano	Mex-Am	Anglocized Spanish Am. Latin-Am. Espanol	assimilated "muy americano"

There are 86 questions total with (8) selected variables A-H.

ANALYSIS

A. Musica _____

_____

B. Entertainment _____

_____

C. Diet _____

_____

D. Historical & Ethnic origin _____

_____

E. Family _____

_____

F. Religion _____

_____

G. Education _____

_____

H. Socio-economic-political _____

_____

Additional Comments/Recommendations: _____

_____

_____

_____

_____

CULTURAL TREATMENT PLAN

III. ETHNIC INTERACTION

MEJICANOS	Mejicanos	Mexico-Americanos	Mex-Am	Chicano	Anglocized	ANGLO-AMERICANOS

ANALYSIS
(9) questions

CULTURAL TREATMENT PLAN

IV. ETHNIC PRIDE AND IDENTITY

MEJICANO ANGLO-AMERICANS

Indio	Mes-tizo	Mej-icano	Mexico Tejano	Mex-ico Ameri-cano	Mex-Am	Chicano	Spanish American Latin-Am Expanol	Engringados Anglocized

ANALYSIS

Ethnic name identity preference: _____

English or Spanish first name preference: _____

Skin color Analysis: _____

_____

_____

Recommendations: _____

_____

_____

_____

_____

_____

V. ETHNIC DISTANCE AND PERCEIVED DISCRIMINATION

High Ethnic Distance and Perceived Discrimination	Mejicano	Mexico-Americano/ Tejano	Chicano	Mexican-American	Americano	Low Ethnic Distance and Perceived Discrimination

ANALYSIS (5)

CULTURAL TREATMENT PLAN

VI. GENERATIONAL PROXIMITY TO MEXICO

MEXICO	Central Mexico	Northern Mexico	Texas Fronteria	Southwest	United States East/Central	UNITED STATES

ANALYSIS

Native Citizen _____

Place of Birth _____

Generation _____ 1st _____ 2nd _____ 3rd _____ 4th _____ 5th

Parent's place of birth _____

Migration Experience _____

Additional Comments/Recommendations: _____

_____

_____

_____

_____

_____

_____

ALCO-CULTURAL CONFLICT SCALE AS A PROBABLE CAUSE FOR ALCOHOLISM

PHYSICAL	INTELLECTUAL	ETHICAL	EMOTIONAL	ESTHETICS	SPIRITUAL

PHYSICAL: _____

INTELLECTUAL: _____

ETHICAL: _____

EMOTIONAL: _____

ESTHETICS: _____

SPIRITUAL: _____

ANALYSIS OF (6) VARIABLES

LANGUAGE: _____

CULTURAL HERITAGE: _____

ETHNIC INTERACTION: _____

ETHNIC PRIDE/IDENTITY: _____

PERCEIVED DISCRIMINATION AND ETHNIC DISTANCE: _____

GENERATIONAL PROXIMITY: _____

CORRELATION OF ALCOHOLISM AND CULTURAL CONFLICT

Description Of The Cultural Assessment's Variables and Continuums

CULTURAL ASSESSMENT VARIABLES

I. LANGUAGE

II. CULTURAL HERITAGE

III. ETHNIC INTERACTION

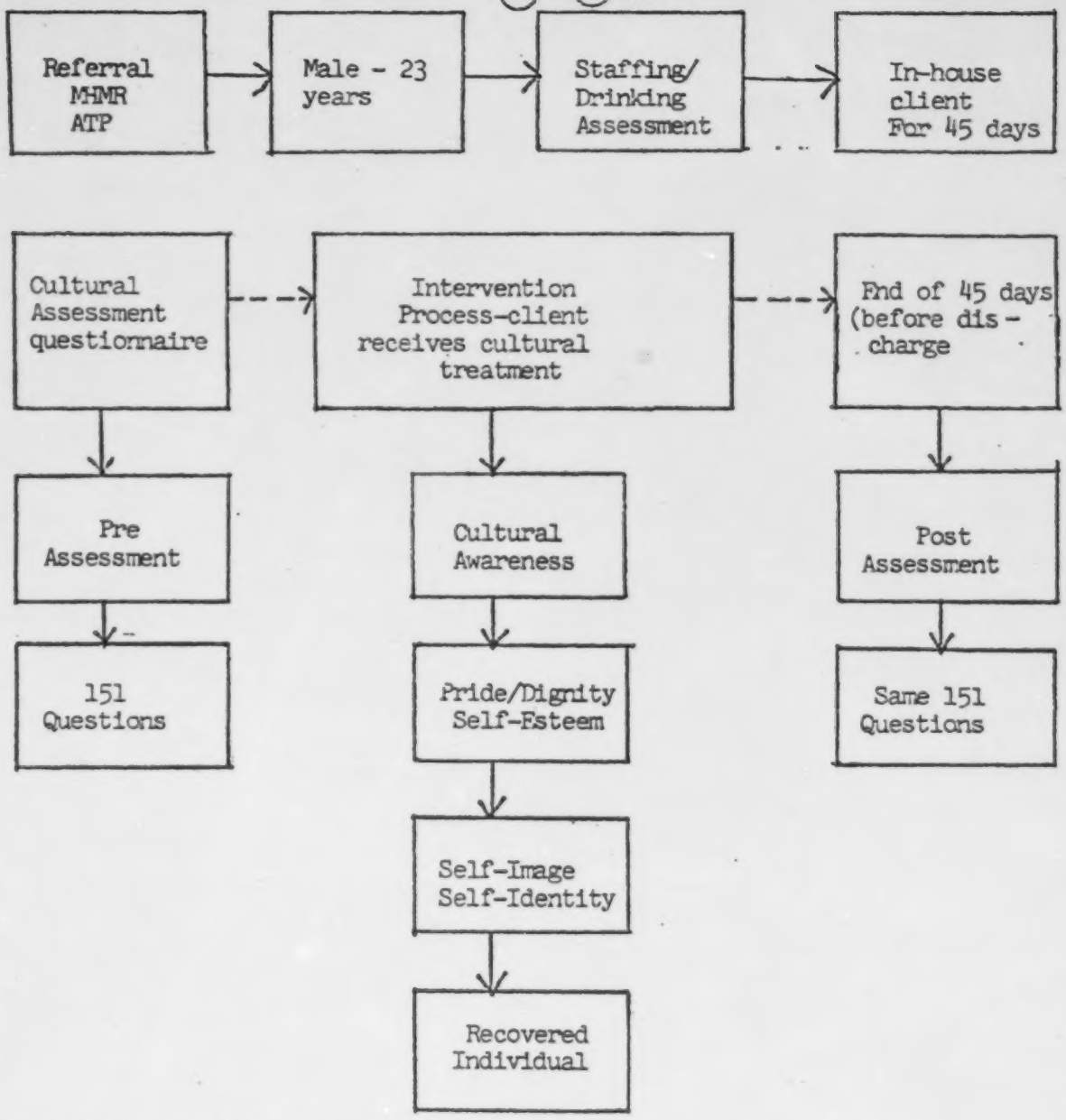
IV. ETHNIC PRIDE AND IDENTITY

V. ETHNIC DISTANCE AND PERCEIVED DISCRIMINATION

VI. GENERATIONAL PROXIMITY TO MEXICO

The flow chart that follows depicts the procedure of the questionnaire. It is administered approximately (7) seven days after the client has been at Casa Del Sol. A pre-cultural assessment is given to the client by his assigned counselor. After completing his cultural training program the client is post-tested. This enables us to see if there was an impact on the client's attitudes, values, history, language and all the contents of the cultural model.

CASA DEL SOL'S CULTURAL FLOW CHART



This is an experimental process with emphasis on the cultural aspects and behavioral characteristics which can contribute to the individual's recovery process.

The cultural assessment tool utilizes six basic variables to measure the individual's ethnic identification. This will enable us to accurately identify the individual's self-attributed degree of ethnic identity with Chicano traditional values and behavioral norms. The six variables will be explained briefly.

I. LANGUAGE FAMILIARITY AND USAGE

The language unit will be measured on a continuim ranging from Spanish to English usage.

SPANISH						ENGLISH
	North Mexican Spanish monolingual	*North Mexican Spanish dominant with Texas English*	*Bilingual North Mexican Spanish and Texas English*	*Texas English dominant with North Mexican Spanish*	*Texas English monolingual*	

This variable has two parts:

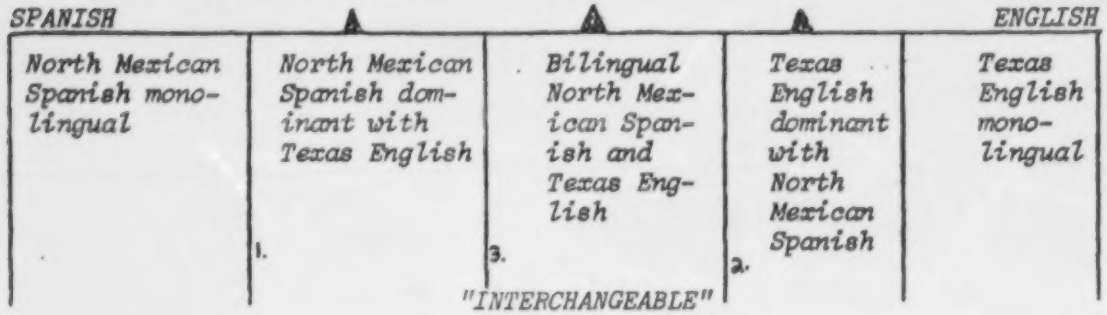
a) awareness of language - 10 questions
b) loyalty to language - 10 questions

This scale should offer us a fairly accurate measurement of the degree of acculturation or assimilation in Spanish and English usage. If the Chicano client predominantly speaks in Spanish in one of its various dialects, then it would be futile to treat him in English. By using the client's dialect the counselor can facilitate faster communication. A Chicano client that feels comfortable and prefers English should also be counseled in English.

Example:

I. LANGUAGE FAMILIARITY AND USAGE

The language unit will be measured on a continuum ranging from from Spanish to English usage.



This variable has two parts:

a) awareness of language - 10 questions
b) loyalty to language - 10 questions

1. Tex-Mex dialect = Donde esta la windshield?
2. Tex-Mex = I think I know donde esta?
3. Bilingual = person can function in all (5) dialects.

II. CULTURAL HERITAGE

MUY MEXICANO *MUY AMERICANO*

Mejicano	*Tejano-Mexicano*	*Chicano*	*Mex-Am*	*Anglocized Spanish Am. Latin-Am. Espanol*

This variable will measure the client's awareness and loyalty to his culture. It has eight sub-variables ranging from A-H alphabetically. There are 86 questions altogether. The following are the variables A-H:

A. Music
B. Entertainment
C. Diet
D. Historical and Ethnic Origin
E. Family
F. Religion
G. Education
H. Socio-economic-political

The cultural heritage the client identifies with and is knowledgeable of will reflect upon the client's self-attributed ethnicity (Chicano vs. Mex-Am). It will enable the counselor to measure the diversification and heterogenity of the client's culture. This cultural heritage assessment will identify the Chicano client's loyalties and values that may be at the root of his problems.

III. ETHNIC INTERACTION

Mexicanos	*Mexico-Americanos*	*Chicano*	*Mex-Am*	*Anglocized Spanish Am. Latin-Am.*

This continuum will show the Chicano client's degree of social interaction with the Anglo people and community. This variable contains 9 basic questions.

Mejicanos

Mejicano	*Mexico-Americanos*	*Chicanos*	*Mex-Am*	*Anglocized* ▲	*Americanos*

"The answers provided by this Chicano alcohol abuser revealed client had married someone outside her primary group. . . . Though, she belongs to several social Anglo organizations, her marital problems led to excessive drinking. Client's ambivalency about her self-identity reflects back on the scale as being Anglocized, not Anglo.

IV. ETHNIC PRIDE AND IDENTITY

MEXICANO *ANGLO-AM.*

Indio	*Mes-tizo*	*Mej-icano*	*Mexico Tejano*	*Mex-ico Amer-icano*	*Mex-Am.*	*Chicano*	*Spanish American Latin-Am Espanol*

This variable will serve to accurately assist the counselor to find out how this client feels about himself. It will give us an insight on why the client identifies with a certain name preference. This section contains a total of 18 questions altogether.

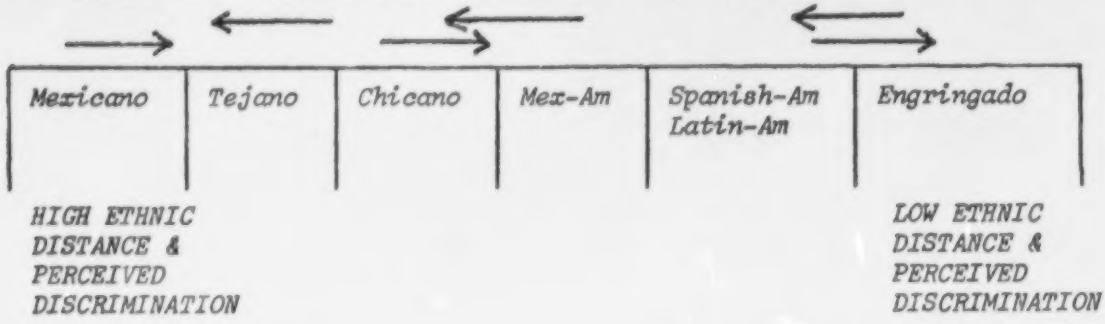
This client related to us that his real name was Alberto, but that was the name he was known in the barrio and at home. When he entered high school he addressed himself as Al, short for Alberto. He felt secure and accepted by society with his name preference. Client had always considered himself "un espanol" because of his light skin and hazel eyes. This client would fall on the ultra right of the continuum.

V. ETHNIC DISTANCE AND PERCEIVED DISCRIMINATION

The answers gathered from the eight questions in this particular variable will reveal the client's relationship with the Anglo society. If the client has been oppressed and has never been able to break the poverty cycle because of his lack of skills and education, he will feel much more alienated. He will be closer to his culture and people.

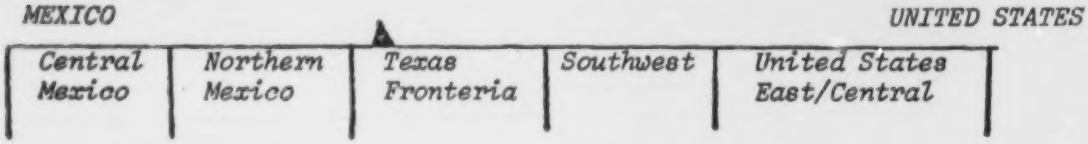
This variable has two parts: Awareness and loyalty:

Awareness has five questions and loyalty has three.



VI. GENERATIONAL PROXIMITY TO MEXICO

This continuum will range from Mexico to United States to determine if the client is from native descendants of Texas or, a member of a family that migrated to Texas from Mexico. This variable covers basically the highlights with its ten questions dealing with generational proximity.



*This particular client had never been to Mexico and had no immediate relatives living there. Though, he had tried to trace his family tree, the outcome were all local towns where his family had always lived. Client was a fourth generation native descendant who has always lived in Texas.

Case History Analysis:

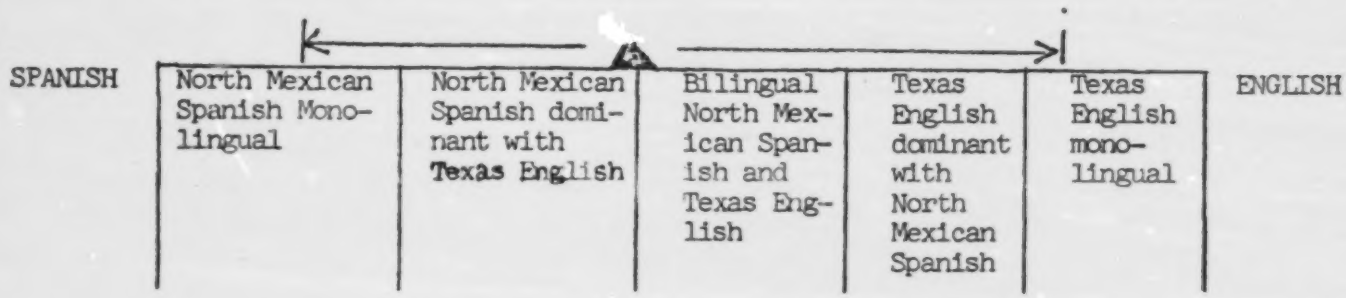
Chicano Alcohol Abuser

Casa Del Sol

CULTURAL TREATMENT PLAN

I. LANGUAGE FAMILIARITY AND USAGE

The language variable will be measured on a continuim ranging from Spanish to English usage. (20) questions based on awareness/loyalty.

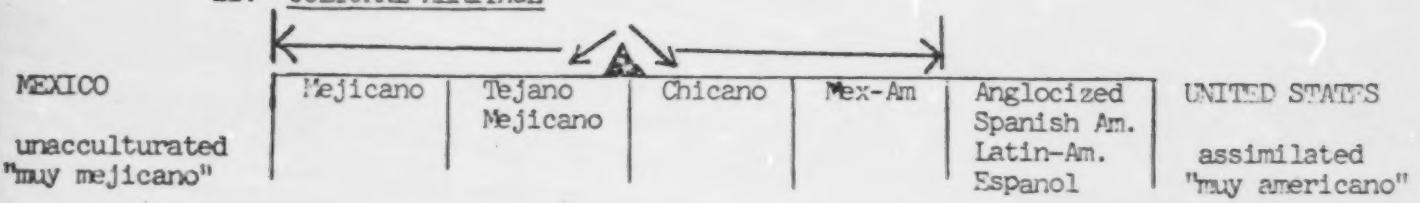

SPANISH
North Mexican Spanish Monolingual
North Mexican Spanish dominant with Texas English
Bilingual North Mexican Spanish and Texas English
Texas English dominant with North Mexican Spanish
Texas English monolingual
ENGLISH

ANALYSIS

Individual speaks — Spanish .....Yes X No_____
Individual speaks — English .....Yes X No _____
Individual prefers Espanol.
Individual's dialect el pachuquismo.
Additional comments: Individual very conscious of the various Chicano dialects in Spanish language. He distinguished well between Tex-Mex (parents) 1. Chicano (his) Tex-Mex (children) 2...very loyal to speaking Espanol. He rates the Spanish used in all Spanish radio stations as good. He rates the espanol spoken in San Antonio as superior! Eventhough, he projects strong language ties, he answers that "el engles es el que se usa mas!" *The present condition he finds himself in is reflected by stating that English is necessary to be successful, but he is far from being assimilated. His experience has been in the barrios of San Anto for the past 35 years. He has been drinking regularly since the age of 12 yrs.---his first drink at 6 years (drinking from empty cups!) 1st time in treatment. It seems that the question concerning "success" revealed the inner manifestations of a language conflict. Reason: thinks and practices espanol---but needs English to be successful:"cultural conflict" as a probable cause for his alcohol abuse history.

CULTURAL TREATMENT PLAN

II. CULTURAL HERITAGE



There are 86 questions total with (8) selected variables A-H.

ANALYSIS

A. Musica Si, le gusta la musica y conoce la musica bien! His experience with alcohol, musica, cantinas, y mujeres/all interrelated.

B. Entertainment Las cantinas; views Eng/Sp movies

*A social character/does everything by himself most of the time.

C. Diet eats "comida chicana" why? soy chicano/aware of capirotada/no-palitos (Cuaresma).

D. Historical & Ethnic origin "No se" ¿Mexicanos? (forefathers) very aware of Texas history;/cultural conflict.

E. Family 8th eldest son: strong family ties (problem: intra-cultural conflict) Yo very macho (last final word).

F. Religion Catolico, believes in Guadalupe, curanderos (Conchita) mentioned 16 Sept./against abortion; church conflict but believes in God.

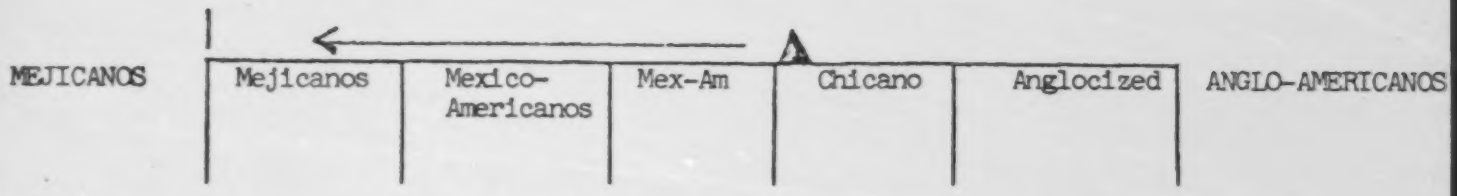
G. Education Reads/writes English but not Spanish/spouse mejicana. Parents/grandparents grade/no education; conflict adjusting with school.

H. Socio-economic-political Aware of barriology; machismo por la puerta! pachuco vato loco, muy loco/not responsible (no faith in politics).

Additional Comments/Recommendations: Though, not too much trouble at school something drove him away (7th level); his parents have little education. He is being paradoxical contradicts his answering . Since he is the eldest by mexican tradition he carries a strong obligation in the family. He strongly believes in Christianity but not overtly (anti-clerical). Drinks: (1) problems, muchas cosas, tension, soledad, olvida, vacilar, por los vatos peer pressure de la paloma! Feels he has not serve country well.

CULTURAL TREATMENT PLAN

III. ETHNIC INTERACTION



ANALYSIS
(9) questions

raised primarily with Chicanos in the barrio--San Juan Homes/ married at 18 yrs./ most of his socialization process has been in this geographic location---barrio; did not mentioned interaction with Anglo society. Why? Claims he feels alienated from dominant society about of all the expectations.

CULTURAL TREATMENT PLAN

IV. ETHNIC PRIDE AND IDENTITY

MEJICANO ANGLO-AMERICANS

Indio	Mes-tizo	Mej-icano	Mexico Tejano	Mex-ico Ameri-cano	Mex-Am	Chicano	Spanish American Latin-Am Espanol	Engringados Anglocized

ANALYSIS

Ethnic name identity preference: Chicano

English or Spanish first name preference: Raul (en espanol)

Skin color Analysis: Claims that it all depends on the individual on how he feels about his skin color...depending on his experience, social class/ *feels secure being called Chicano

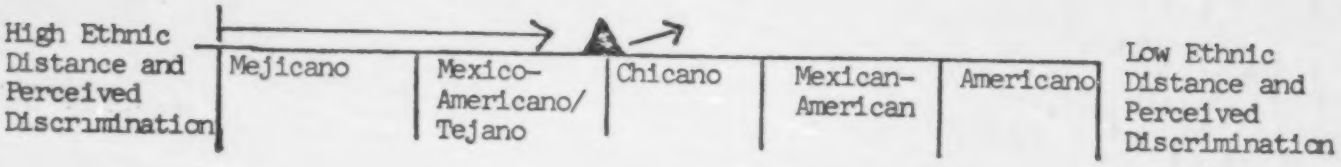
Recommendations: Children are considered Mex-Am; they all have Spanish first names and use them. *Galino/Oswaldo

Strong cultural identity indicated throughout his whole family; Has maintained "la cultura" interesting because of condition he finds himself in.

*does not demonstrate awareness of awareness (skin).

CULTURAL TREATMENT PLAN

V. ETHNIC DISTANCE AND PERCEIVED DISCRIMINATION



ANALYSIS (5)

His answering does not follow a constant pattern/he contradicts his answers as if he's sure and then not sure...*language questions contradict pp.15 vs. 4 si/no

Aware of prejudices and discrimination his unstable answers demonstrate that he is not sure of himself--his situational condition (physical/ economical) indicate that individual has had conflict (either way)-- has not assimilated. (Why)?

CULTURAL TREATMENT PLAN

VI. GENERATIONAL PROXIMITY TO MEXICO

MEXICO	Central Mexico	Northern Mexico	Texas Fronteria	Southwest	United States East/Central	UNITED STATES

ANALYSIS

Native Citizen Yes/si

Place of Birth San Anto/spouse San Anto Children/San Anto

Generation _____ 1st_____ 2nd X 3rd_____ 4th_____ 5th____

Parent's place of birth San Antonio, Texas

Migration Experience None (native Texan) 3rd

Additional Comments/Recommendations: Parents. San Antonio

grandparents Mej-Tejas

Reinforce the historical aspects of the development of the Texas and Mexico for socio-cultural awareness.

ALCO-CULTURAL CONFLICT SCALE AS A PROBABLE CAUSE FOR ALCOHOLISM

PHYSICAL	INTELLECTUAL	ETHICAL	EMOTIONAL	ESTHETICS	SPITITUAL

PHYSICAL: Chronic alcoholic diagnosis provided by Bexar County hospital; 1st time in treatment/1st drink at age 6--Alcohol dominates personality.

INTELLECTUAL: Minimal education--highly aware of his ethnicity bilingual only interacts in barrio buffer zone working class individual; no vocational trade.

ETHICAL: Knows role he plays as "borracho" is not good or his conscious of his behavior .

EMOTIONAL:: Has emotional scars from school/society rejection, humiliation, frustrations, immature, divorce reconciliation stress family problems.

ESTHETICS: Views his role in society as cloudy, dark, and pessemistic .

SPIRITUAL: Strogly beleives in Catholic religion but does not identify overtly. Anti-clerical attitudes and feeling.

ANALYSIS OF (6) VARIABLES

LANGUAGE: Speaks mostly in "espanol"/there is indication of conflict between the usage of Spanish/English situational condition has not been successful in socio-cultural conflict.

CULTURAL HERITAGE: Out of (8) subvariables projects conflict in d, e, f, g, h many of his answers are paradoxical/contradictory.

ETHNIC INTERACTION: Exclusion, feels like an outcast married 18 yr./Alienation

ETHNIC PRIDE/IDENTITY: Possesses strong cultural identity/

PERCEIVED DISCRIMINATION AND ETHNIC DISTANCE: Alienated, no interaction with dominant society.

GENERATIONAL PROXIMITY: Native Chicano

CORRELATION OF ALCOHOLISM AND CULTURAL CONFLICT

Due to all the conflict, stress, and frustrations with society and self he has resorted to escaping with abusing alcohol. He started to sneak drinks starting at age 6-- fa chronic alcoholic, father died as an alcoholic/brothers are very heavy drinkers there was conflict (emotional, social, and psychological) identified in all 5 variable with exception of #6. All five deal with the person's experience and socialization process. Mexicano (interaction) dominant culture.

Conclusion

The primary purpose of the newly implemented research bilingual-bicultural cultural assessment model resulted from the lack of specifically designed treatment models for Chicano alcohol abusers and alcoholics. The optional questionnaire technique identifies and addresses the individual's level of cultural conflict systemmatically while in residential treatment. This model facilitates a wide scope of responses related to the individual's background and culture.

The implementation of this model made it feasible to incorporate unique non-traditional therapeutic psychocultural counseling systems which are delivered in a cultural-clinical approach and environment. The delivery system is bilingual-bicultural.

This assessment model was conducive for the initiation of communication between the individual and practitioner during the critical moments of alcoholism recovery. This communication process implicitly develops and establishes trust. Self-disclosure becomes possible since the individual agrees to participate because of the unique counseling session. The questioning inspires the Chicano client to subtly examine, perhaps suppressed assumptions and conflict.

The conflict manifested during the initial assessment and cultural counseling sessions is dealt with in a total context which is inclusive of psychological, emotional, anthro-historical, socio-economic, political and cultural processes. The social case history described served as an example of using the assessment model as a diagnostic instrument. The profile that surfaced through the

analysis and evaluation of conflict enables more accurate information relating to alcoholism.

The cultural assessment model promotes and induces a process of critical thinking and molds a format in the individual's awareness of consciousness. The Chicano alcohol abuser or alcoholic becomes concientizado.

Proposed Cultural Assessment Model Hypothesis:

1) Self-identity problems were identified and dealt with while in treatment. Conflict areas included language perception and attitudes, ethnicity identification, historical stereotypes, anti-clerical feelings, political alienation, suppressed latent cultural shock, geographic shame and resentment, skin color perception, racism, discrimination, etc.

2) Individualized treatment plans became feasible, especially in the area of language. The assessment identified the specific Chicano dialect used by the individual. Negative social attitudes, though unconsciously were projected by the majority of participants. The value system is partially identified in the religious analysis. It also identifies the level of education which is very important, especially if there seems to be a correlation between conflict in school and the total number of years in school. The value of the language assessment cannot be overlooked and over-emphasized because it serves as the inception into the recovery process of alcoholism.

3) Most of the cultural assessments revealed that clients were nebulous and naive in this subject. Those who were not as acculturated seemed to be more informative and aware of their culture. This awareness, of course,

was at times stereotyped, but because of their educational level and conditioning. There was ample language awareness and loyalty. The differences in the Chicano dialect made it feasible to communicate with the preferred dialect. The culture awareness aspect in my estimation allowed the client to engage and explore sensititve and threatening experiences causing guilt and ambivalency. The exchange of cultural processes was the key to instilling cultural pride and self-dignity. The insights gained by clients were explicit in their behavior. The counselor could see body muscular expressions caused by the profound impact of knowledge on emotions. The smile on their face after learning released the ignorance and stereotypes that they had been conditioned to believe especially in education.

In order for the Chicano client to gain the maximum of the model the proposed hypothesis delineated early in the paper needs to be fully accomplished. This process entails the identification and acknowledgement of client and practitioner concerning the results and analysis of the cultural assessment model.

4) The subjective placement of Chicano alcohol abusers and alcoholics according to the degree of American acculturation measured by the different scales serves primarily for research purposes. This allows the practitioner to examine thoroughly the different phases of assimilation. The language variable is fairly accurate when performing the language assessment. The majority of the recipients have been between the second, third, and fourth phase on the scale in language usage. The bulk of the conversation stems from these dialects, but most normally speak ample English. Some are very

fluent in both English and Spanish. The counselor becomes familiarized and allows rapport to facilitate trust in the relationship. The overall assessment of the scales allows the counselor to initiate the alcoholism process at their level in language, culture and acculturation. The generational scale identifies the client's generation phase in the United States.

5) The identification of cultural conflict as a probable cause is subtly inscribed throughout the cultural assessment. The relationship of Chicano clients as a minority in a dominant anglo culture has implicitly been more of a stress factor than relationship. Social expectations, structural racism, low educational attainment, poverty, discrimination, under-employment, rejection, alienation, existential attitude, and cultural ambivalency are factors that have directly and indirectly contributed to the alcoholism problem. The social history gathered in conjunction with the cultural assessment analysis makes the correlation between cultural conflict and alcoholism possible.

6) All the assessment scales provide valuabe information about the family structure and the relationship between the client and family. The generational scale correspond with the answers provided by the client in each particular scale. The family assessment differs from the clients the majority of the time because of the generational difference. Cultural values, rituals, traditions, customs, and life-style in general become known in the assessment. An important factor has been their affiliation with the Catholic religion by most clients. The educational background of the family enables the practitioner to better understand the client's situation.

The original intentions of the report, measuring Ethnicity Among Mexican-Americans by Dr. Amado Padilla and Dr. Carlos were more empirically oriented to examine the relationship between family networks, ethnicity, and public mental health service utilization among Chicanos. They hypothesized that individuals with low levels of identity with traditional Mexican values and loyalties would need to utilize community mental health facilities. Chicano barrio alcohol abusers/alcoholics who have been serviced at Casa Del Sol have been representative of the projected clientele in the report. Their assessments reveal their ambivalency and oscilliation in cultural values and loyalty; therefore, supporting the "marginal man" status. Casa Del Sol modified the questionnaire technique to meet the needs of the agency for better qualitative bilingual-bicultural therapeutic delivery.

A cultural assessment model consisting of the original six variables was designed, but instead of designing a master acculturation scale that would be inclusive of all six scales, a personal profile was incorporated with the assessment analysis. This provided the means to identify cultural ambivalency and conflict with the individual's problem of alcoholism. Again, this allowed the designing of a cultural relevant treatment plan during the recovery process.

An experimental point system will need to be incorporated to enable the pre-assessment and post-assessment questionnaire to statistically be measured. If the intervention process during treatment has an impact, the difference can be recorded more accurately for research purposes. Presently, the cultural assessment model's treatment variable analysis helps the client and counselor deal with the assessment in a therapeutic relationship.

The assumption of cultural conflict as a probable cause of the individual's alcoholism can be identified and incorporated into the assessment model's treatment plan. In keeping with the original report the assessment subjectively ascertains the extent to which a Chicano alcohol abuser/alcoholic problems are the results of cultural loyalties, values, and traditions.

In concluding, those Chicanos whose self-attributed identity are more of an "engringado nature" can be offered a therapeutic program based on Anglo-American cultural values and in English. Chicanos possessing a bilingual-bicultural identity need to be offered a bilingual-bicultural treatment model for maximum benefit by the client. Casa Del Sol has taken this step.

A research analysis of the cultural assessment model will complement this report. It will confirm or reject that this operational questionniare technique used at Casa Del Sol is viable.

Appendix I

Section A

Special Impact Area:

Description and Demographic Data

San Antonio, Texas

CHARACTERISTICS OF THE TARGET POPULATION

The target population in which the Mexican American Unity Council Casa Del Sol Alcoholic Halfway House concentrates its services is within MAUC's Special Impact Area (SIA) which is a (30) square mile area located in the West and Southwest quadrants in the City of San Antonio.

There are 33 census tracts which formulate MAUC's SIA catchment area:

1101	1501	1601	1606	1703	1710	1715
1104	1503	1602	1607	1704	1711	
1105	1504	1603	1609	1707	1712	
1106	1505	1604	1701	1708	1713	
1107	1511	1605	1702	1709	1714	

Two census tracts are within Kelly Air Force Base.

1610

1614

Attached on Appendix I (A/B) are statistical table reports which denotes the relevant social characteristics of MAUC's Casa Del Sol target population.

Table 1: describes the population ethnicity of the (SIA) of which 182,781 or 88.2% of the SIA's total population of 207,192 are Mexican American. This 182,781 figure constitutes 50.6% of San Antonio's 361,333 total Mexican American population.

Table 2: denotes the strong family orientation among the (SIA's) families are categorized as husband/wife; however there is a significant number of female head families which is 8,288 or 18.9% of the total. Of these a significant (as of now undetermined percentage), constitutes 5,788 families receiving welfare or other forms of public assistance.

Table 3: indicates the average yearly income of this group for 1970 was approximately $887.00 despite increases in payments since 1970, their position to the cost of living has definitely worsened in the past six (6) years. These women along with their children form the group of residents with the largest list of short term and long term needs.

Faced with the reality of having to subsist on $887.00 a year, for the most part, their family life will continue to disintegrate;

the children will grow up malnourished; they will lack the basic material resources needed for success in this society; they will drop out of school; be unable to take a rewarding role in the economic life of the community and be susceptible to alcoholism, drug abuse, and other activities characteristic of poverty.

Table 4-5: shows that MAUC's (SIA) population is strikingly young. The median age for (SIA) males and females is 24.47 years and 22.37 years as opposed to 23.47 and 25.80 years respectively for San Antonio as a whole.

Table 6: shows the median income for (SIA) families in 1970 was $5,441 with a mean income of $6,776, while the average size for an (SIA) family in 1970 was 4.45 as opposed to 3.50 for San Antonio families.

Table 7: illustrates that the (SIA) residents are characterized by a low educational level of attainment of 6.23 grade years; only 19.4% having graduated from High School; 1.83% having four (4) or more years of college, and 14.1% never attending school.

A San Antonio Police Patrol districting map is included to indicate the total number of drunken driving alcohol related cases arrests account within MAUC's (SIA) catchment area. There are 11 patrol areas, of which districts #5, #6, #7, and #8 are within MAUC's Casa Del Sol services area. (See I-B).

In 1975, the Police Statistical data shows that there were a total of 4,572 alcohol related arrests. Out of this, 2,500 or 54.7% represents the amounts of arrests that took place in districts 5, 6,

7, and 8. In terms of present arrests, 94% were male and 6% were female. One significant element that the police data shows is that the highest number of alcohol arrests are in the age bracket from 18-54 years. This same age category reflects the age bracket on which Casa Del Sol exerts its programmatic efforts of diverting alcoholism.

The target area clearly reflects those characteristics interwoven with poverty, alcohol abuse, drugs, juvenile delinquency, etc, . Alcoholism is just one of the major symptoms of a benign community.

(Map of the target area, which followed this page, has been removed because of illegibility)

TABLE 1

POPULATION - ETHNICITY

	Tot. SIA	% of SIA	Tot. S.A.	SIA as % of S.A.
Total Population	207,193	100	654,153	31.67
Mex. Am.	182,781	88.22	361,333	50.59
Non Mex. Am. White	13,767	6.64	236,390	5.82
Negro	8,516	4.11	50,041	17.02
Other	2,129	1.03	6,389	33.32

TABLE 2

POPULATION - TYPE OF FAMILY

	Tot. SIA	% of SIA	Tot. S.A.	SIA as % of S.A.
All families	43,819	100	155,651	28.15
Husband/Wife	33,641	76.77	128,210	26.23
Other male head	1,890	4.31	4,593	41.14
Female head	8,288	18.92	22,848	36.27
Persons under 18 years	90,515	2.07/family	251,001	36.06

The demographic data reflects the 1970 census report.

PUBLIC DEPENDENTS

	SIA	S. A.
Social Security Recipients	9,529	28,687
Mean Income	$1,220	$1,440
Public Assistance and Welfare	5,778	11,342
Mean Income	$ 887	$ 851

TABLE 4

POPULATION - AGE/SEX

	Tot. SIA	% of SIA	Tot. S.A.	SIA as & of S.A.
All males	99,192	100%	310,266	31.97
0-5	12,109	12.21	32,398	37.38
5-9	13,085	13.19	36,324	36.02
10-14	13,186	13.29	37,144	35.50
15-19	11,571	11.67	32,259	35.87
20-24	8,031	8.10	24,490	32.79
25-34	9,708	7.79	35,996	26.97
35-44	9,121	9.19	32,681	28.19
45-54	8,582	8.65	33,351	25.73
55-59	3,749	3.78	13,073	28.67
60-64	3,355	3.38	11,103	30.22
65-74	4,442	4.48	14,011	31.70
75	2,253	2.27	7,396	30.46
Median	18.97 years		23.47 years	

TABLE 5

POPULATION - AGE/SEX

	Tot. SIA	% of SIA	Tot. S.A.	SIA as % of S.A.
All Females	108,240	100	343,927	31.47
0-5	11,720	10.83	31,323	37.42
5-9	12,788	11.81	35,389	36.14
10-14	12,992	12.00	36,366	35.73
15-19	12,115	11.19	34,089	35.54
20-24	9,475	8.75	29,856	31.74
25-34	11,171	10.33	39,768	28.09
35-44	10,957	10.12	38,279	28.62
45-54	9,997	9.24	37,446	26.70
55-59	4,216	3.90	14,937	28.23
60-64	3,834	3.54	13,370	28.68
65-74	5,728	5.29	20,125	28.46
75	3,247	3.00	12,979	25.02
Median	22.37 years		25.8 years	

ECONOMIC - FAMILY INCOME

	SIA	S.A.
All Families	44,015	156,218
Median	$5,441	$7,734
Mean	$6,226	$9,027
Family and Unrelated Individuals	55,045	201,594
Median	$4,733	$6,563
Mean	$5,427	$7,855
Unrelated Individuals	11,030	45,376
Median	$1,639	$2,546
Mean	$3,894	$3,820

TABLE 7

	Tot. SIA	% of SIA	Tot. S.A.	% of S.A.
Persons 25 plus	90,524	100	324,856	27.86
No School	12,803	14.14	19,399	65.99
1-4 years	16,768	18.52	30,253	48.81
5-7	21,057	23.26	49,007	42.96
8	7,929	8.76	26,362	30,08
9-11	14,427	15.94	61,165	23.59
12	12,619	13.94	78,381	16.10
1-3 College	3,266	3.61	32,088	10.18
4 plus	1,655	1,83	28,201	5.87
Median	6.23 years		10.8 years	
% High School Graduates	19.38%		42.7%	

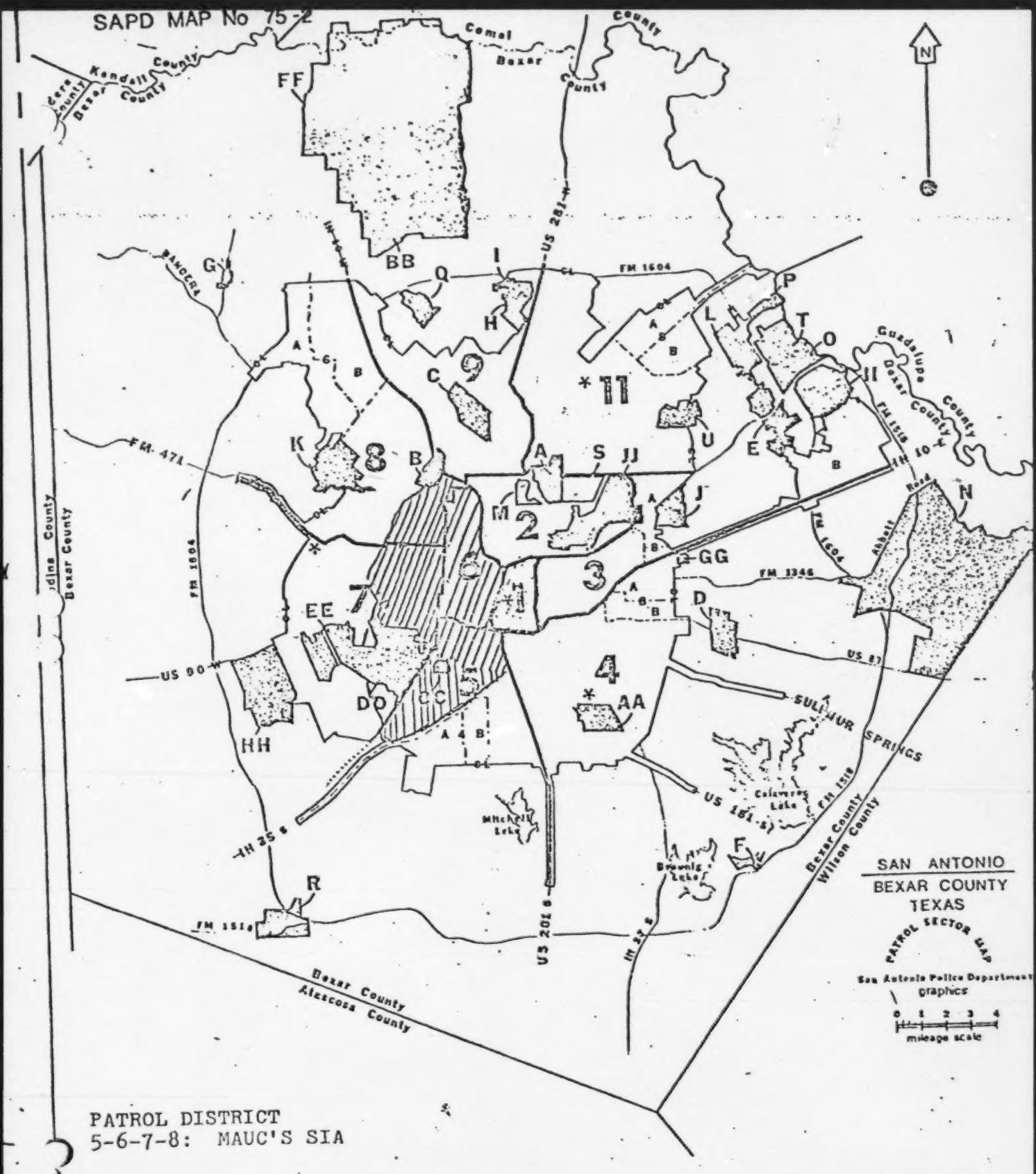
Section B

...Police Patrol Map and Districts

...Alcohol-Related Accidents

...Driving While Intoxicated

Information


SAPD MAP No 75-2
Comal
Bexar
Kendall County
Bexar County
Kerr County
Bexar County
Guadalupe County
Bexar County
Medina County
Bexar County
Atascosa County
Bexar County
Wilson County
US 281
FM 1604
FM 471
US 90 W
IH 35 S
US 181 S
US 281 S
IH 37 S
FM 1516
FM 1346
FM 1518
IH 10
Abbott Road
Sulphur Springs
Mitchell Lake
Calaveras Lake
Brownlee Lake
FF
BB
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K
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DD
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HH
F
R
SAN ANTONIO
BEXAR COUNTY
TEXAS
PATROL SECTOR MAP
San Antonio Police Department
graphics
0 1 2 3 4
mileage scale
PATROL DISTRICT
5-6-7-8: MAUC'S SIA

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972*	1973 *	1974 *	1975	1976	1972 *	1973*	1974*	1975	1976
9- 1	16	30	28	26	28	86	133	60	28	3
9- 2	23	8	12	36	26	95	71	61	32	2
9- 3	21	29	20	45	34	91	91	62	38	55
9- 4	27	21	26	20	29	7	81	45	19	2
9- 5	35	17	32	11	12	78	65	50	7	5
9- 6	25	25	22	35	30	57	52	59	21	29
9- 7	67	40	54			116	100	69		
9- 8	52	32	32			111	105	75		
9- 9	32	22	26			53	44	29		
9-10	7	5	14			5	14	10		
9-11		21	27				17	17		
9-12										
TOTAL	305	250	293	173	159	789	773	537	145	179

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974*	1975	1976	1972*	1973*	1974*	1975	1976
11- 1	**	**	**	10	20	**	**	**	11	17
11- 2				26	26				14	27
11- 3				22	27				15	17
11- 4				43	43				29	40
11- 5				24	17				19	42
11- 6				18	26				14	28
11- 7				28	33				20	34
11- 8				13	21				6	9
11- 9				17	17				13	13
11-10										
11-11										
11-12										
TOTAL				201	230				141	225

ST	1972 *	1973 *	1974 *	1975	1976	1972 *	1973 *	1974*	1975	1976
1	23	22	23	20	21	25	45	33	19	11
)	15	21	27	31	35	41	41	63	35	22
- 3	21	31	18	26	20	59	95	77	29	15
- 4	15	17	16	54	55	63	86	66	59	42
-*5	13	14	10	48	47	34	34	20	39	56
-*6	25	33	39	46	51	40	59	63	79	58
-*7	33	22	23	32	24	41	37	33	26	22
-*8	9	6	10	48	48	6	17	9	31	41
- 9	10	8	16	12	10	16	11	10	5	11
-10	10	12	12	20	29	12	10	3	10	20
-11		14	20				12	5		
-12										
OT)	174	201	214	337	340	337	447	382	332	296

TROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974 *	1975	1976	1972 *	1973 *	1974 *	1975	1976
- 1	25	28	22	16	19	66	112	65	30	20
- 2	32	16	31	21	15	66	57	43	15	15
- 3	9	15	13	46	42	25	32	26	55	41
- 4	14	24	14	21	20	53	65	38	24	19
-*5	13	15	14	36	42	13	14	25	29	45
-*6				8	7	1	1	3	8	5
-*7	10	12	10			10	13	9		
-*8		9	15				9	13		
- 9	10	7	6			7	6	3		
-10	1	2	2			1	2	2		
-11		2	3							
)										
TAL	114	130	130	148	145	242	311	227	161	145

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974 *	1975	1976	1972 *	1973 *	1974 *	1975	1976
5- 1	10	6	10	43	35	20	10	18	78	46
5- 2	14	14	13	30	25	38	30	39	82	38
5- 3	9	17	13	42	56	26	25	26	77	33
5- 4	13	12	14	24	25	16	19	26	65	2
5- 5	11	21	10	35	41	21	24	22	53	21
5- 6	27	10	13	47	49	22	18	13	138	62
5- 7	9	18	16	78	62	19	11	15	91	63
5- 8	12	15	8	43	34	14	13	23	46	30
5- 9	13	9	12			22	11	8		
5-10	16	12	10			17	6	11		
5-11		7	10				13	11		
5-12	..									
TOTAL	134	141	129	342	327	215	180	212	630	322

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974 *	1975	1976	1972 *	1973 *	1974 *	1975	1976
6- 1	11	18	10	26	40	22	26	34	79	81
6- 2	21	36	32	38	35	77	47	51	68	51
6- 3	15	18	17	26	41	12	15	20	74	59
6- 4	18	16	24	29	18	22	19	20	48	33
6- 5	9	12	8	38	20	9	12	5	55	38
6- 6	10	6	16	33	43	22	11	12	42	53
6- 7	10	13	14	42	25	22	10	12	68	39
6- 8	6	11	14	20	25	17	8	7	38	22
6- 9	9	5	7	16	18	9	7	7	33	23
6-10	6	6	7	47	40	2	8	8	59	43
6-11		5	5	41	39		1	3	52	68
6-12		3	1	21	25		3	3	35	105
TOTAL	115	149	155	377	369	164	167	182	651	615

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974*	1975	1976	1972 *	1973*	1974*	1975	1976
1	18	14	15	36	42	53	65	50	44	48
2	16	12	12	30	25	52	33	32	35	24
3- 3	11	16	18	25	40	22	18	22	21	43
3- 4	12	28	36	29	41	59	44	59	29	37
3- 5	25	23	22	20	19	75	66	74	17	21
3- 6	32	25	45	10	11	102	118	147	15	24
3- 7	10	15	23	21	18	29	24	11	18	24
3- 8	20	22	31	26	17	40	40	36	26	47
3- 9	-	10	13			1	14	8		
3-10	2	10	8			2	2	3		
3-11										
-12										
TOTAL	146	175	223	197	213	435	424	442	205	280

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974 *	1975	1976	1972 *	1973 *	1974*	1975	1976
4- 1	18	12	18	43	35	70	54	34	91	66
4- 2	32	26	35	57	43	46	49	56	80	41
4- 3	19	14	34	40	36	43	30	24	35	16
4- 4	26	17	27	39	27	62	56	37	30	25
4- 5	15	13	11	16	12	30	22	14	19	19
4- 6	10	11	19	17	32	30	21	10	23	15
4- 7	13	16	25	11	19	19	15	28	18	10
4- 8	13	8	11	50	44	19	16	18	33	36
4- 9	12	8	14			27	13	17		
4-10	10	14	13			17	18	12		
-12										
TOTAL	168	139	207	273	248	363	294	250	329	228

REPORT PERIOD: January - September 1976

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972*	1973*	1974*	1975	1976	1972*	1973*	1974*	1975	1976
1- 1	23	14	20	24	16	84	104	89	75	57
1- 2	14	13	12	33	36	58	62	31	59	60
1- 3	12	15	21	22	22	24	29	30	38	41
1- 4	15	14	10	16	13	22	28	30	22	34
1- 5	6	6	10	16	25	20	28	23	28	52
1- 6	16	10	12	20	18	41	32	38	29	29
1- 7	3	3	13	21	20	18	31	22	29	46
1- 8	13	11	20	32	24	65	45	46	65	54
1- 9	11	7	13	19	14	48	51	33	44	33
1-10	28	22	24			107	96	70		
1-11										
1-12										
TOTAL	151	115	155	203	188	487	506	412	389	406

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972*	1973*	1974*	1975	1976	1972*	1973*	1974*	1975	1976
2- 1	14	17	19	42	29	65	94	46	67	87
2- 2	23	22	14	36	38	79	94	69	41	71
2- 3	27	16	40	28	23	114	138	56	36	33
2- 4	29	24	28	15	22	110	157	75	22	42
2- 5	14	14	30	31	24	71	92	82	22	25
2- 6	12	23	14	23	27	38	44	49	26	30
2- 7	24	21	15	22	37	44	71	41	44	129
2- 8	22	22	17	30	25	46	59	55	51	167
2- 9	18	19	27			64	53	61		
2-10	9	9	9			46	36	36		
2-11										
2-12										
TOTAL	192	187	213	227	225	677	838	570	309	584

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974 *	1975	1976	1972 *	1973 *	1974 *	1975	1976
1	25	40	44	37		156	166	119	31	
2	29	12	24	50		132	89	75	46	
9- 3	30	40	26	58		143	112	100	49	
9- 4	42	31	46	33		137	101	102	25	
9- *5	47	20	52	14		111	85	65	8	
9- *6	37	36	38	58		81	77	88	30	
9- *7	86	64	74	-		157	146	140	-	
9- *8	68	41	49	-		158	137	105	-	
9- 9	42	35	43	-		77	66	51	-	
9-10	8	6	20	-		5	17	15	-	
9- 11	-	30	50	-		-	24	28	-	
9-12										
TOTAL	414	355	466	250		1157	1020	888	189	

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972	1973	1974	1975	1976	1972	1973	1974	1975	1976
11- 1	**	**	**	13		**	**	**	13	
11- 2				34					24	
11- 3				27					22	
11- 4				49					35	
11- *5				35					29	
11- *6				30					18	
11- *7				45					28	
11- *8				17					9	
11- 9				24					18	
11-10				-					-	
11				-					-	
12				-					-	
TOTAL				274					196	

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974 *	1975	1976	1972 *	1973 *	1974 *	1975	1976
1	31	31	36	25		41	56	37	25	
2	21	34	36	44		55	55	71	49	
7- 3	33	40	34	35		93	125	93	34	
7- 4	22	22	30	71		112	117	94	76	
7- *5	15	16	16	59		44	42	26	45	
7- *6	33	51	63	59		67	91	90	95	
7- *7	42	35	40	40		61	51	54	32	
7- *8	13	12	17	63		9	23	10	36	
7- 9	14	15	22	21		17	19	14	7	
7-10	21	15	17	27		21	12	8	14	
7-11	-	18	35	-		-	16	6	-	
7-12	-	1	-	-		-	-	-	-	
TOTAL	245	290	346	444		520	607	503	413	

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974 *	1975	1976	1972 *	1973 *	1974*	1975	1976
8- 1	36	34	35	20		111	131	100	34	
8- 2	40	26	43	36		90	72	72	21	
8- 3	11	19	25	63		45	45	35	73	
8- 4	23	28	24	27		98	77	57	30	
8- *5	21	20	26	49		22	17	35	40	
8- *6	-	-	1	11		1	1	3	9	
8- *7	16	16	15	-		13	14	11	-	
8- *8	-	14	30	-		-	12	15	-	
8- 9	14	7	10	-		12	6	6	-	
8-10	1	3	6	-		1	3	5	-	
11	-	3	6	-		-	-	-	-	
12										
TOTAL	162	170	221	206		393	378	339	207	

REPORT PERIOD: Annual 1975

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974 *	1975	1976	1972 *	1973 *	1974 *	1975	1976
5-)	20	12	19	56		27	15	23	125	
- 2	28	21	18	38		49	38	48	126	
5- 3	12	20	18	55		37	31	32	128	
5- 4	17	16	22	38		23	22	36	114	
5- *5	21	29	16	49		32	30	31	96	
5- *6	35	17	24	63		31	28	24	243	
5- *7	16	21	23	108		25	17	18	127	
5- *8	17	18	13	55		18	15	32	73	
5- 9	20	17	20	-		26	17	16	-	
5-10	21	15	15	-		27	7	13	-	
5-11	-	9	14	-		-	14	14	-	
-)										
TOTAL	207	195	202	462		295	234	287	1032	

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974 *	1975	1976	1972*	1973*	1974 *	1975	1976
6- 1	16	21	21	40		38	30	46	103	
6- 2	29	42	50	48		36	62	64	87	
6- 3	26	24	24	38		15	25	26	108	
6- 4	22	24	32	39		27	26	32	59	
6- *5	17	15	10	47		12	16	6	69	
6- *6	13	11	20	37		28	14	15	56	
6- *7	15	19	22	52		27	14	19	93	
6- *8	10	18	24	27		21	13	10	50	
6- 9	9	5	9	22		11	8	10	43	
6-)	8	9	11	64		6	9	15	76	
11)	-	6	10	58		-	3	5	59	
12	-	4	3	29		-	3	4	45	
TOTAL	165	198	236	501		221	223	252	848	

REPORT PERIOD: Annual 1975

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974 *	1975	1976	1972 *	1973 *	1974 *	1975	1976
1	24	18	27	50		79	76	53	65	
2	21	20	19	42		72	42	44	52	
3	15	21	31	31		30	25	26	31	
4	23	29	56	44		84	55	71	35	
5	40	28	39	34		116	79	92	32	
6	41	37	71	12		143	158	164	21	
7	13	25	32	28		37	32	18	26	
8	23	31	40	33		59	53	42	36	
9	-	13	14	-		2	20	9	-	
10	3	14	11	-		3	3	4	-	
11										
12										
TOTAL	203	236	340	274		625	543	523	298	

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972 *	1973 *	1974 *	1975	1976	1972 *	1973 *	1974 *	1975	1976
1	22	17	22	62		93	66	40	121	
2	37	37	51	73		58	66	68	93	
3	26	25	52	51		51	41	34	47	
4	34	28	45	54		73	65	46	40	
5	20	19	19	20		34	26	19	23	
6	16	13	34	26		34	27	19	32	
7	17	20	34	18		26	20	33	26	
8	19	15	15	70		26	20	23	40	
9	19	13	20	-		36	20	20	-	
10	13	21	22	-		23	20	14	-	
11										
12										
TOTAL	223	208	314	374		454	371	316	422	

REPORT PERIOD: Annual 1975

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972*	1973*	1974*	1975	1976	1972*	1973*	1974*	1975	1976
1- 1	31	20	26	32		120	130	110	106	
1- 2	18	19	21	43		87	80	41	87	
1- 3	16	22	29	29		31	39	40	53	
1- 4	20	21	16	20		31	32	41	31	
1- 5	8	8	18	29		26	34	27	46	
1- 6	20	14	21	31		52	40	46	39	
1- 7	21	5	17	28		33	42	29	39	
1- 8	17	18	31	43		84	61	55	88	
1- 9	13	11	17	22		69	65	41	57	
1-10	34	29	36	-		157	111	87	-	
1-11										
1-12										
TOTAL	198	167	232	277		690	634	517	546	

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972*	1973*	1974*	1975	1976	1972*	1973*	1974*	1975	1976
2- 1	27	23	29	50		107	116	62	92	
2- 2	30	26	22	49		103	113	88	69	
2- 3	33	29	58	37		149	170	72	48	
2- 4	43	37	41	19		176	205	92	36	
2- 5	18	23	45	40		123	124	101	27	
2- 6	18	27	29	30		51	64	58	30	
2- 7	29	26	33	35		68	76	52	56	
2- 8	32	35	28	37		67	72	66	63	
2- 9	24	27	34	-		90	65	75	-	
2-10	11	9	14	-		57	46	45	-	
2-11										
2-12										
TOTAL	265	262	333	297		991	1051	711	421	

SEX OF SUBJECT	S.O.F ARRESTS	PATROL DIV. ARRESTS	TRAFFIC DIV ARRESTS	TOTAL ARRESTS	PERCENT OF TOTAL
MALE	2287	1841	186	4314	94%
FEMALE	121	126	11	258	6%
TOTAL	2408	1967	197	4572	100%

TEST RESULTS	DWI ARRESTS	DUID ARRESTS	Mw/oM ARRESTS	OTHER ARRESTS	NONE ARRESTS	TOTAL ARRESTS	PERCENT OF TOTAL
NEGATIVE		9	5	864*	15	893	19%
0.01 0.04					88	88	2%
0.05 0.09					295	295	6%
0.10 0.14	861					861	19%
0.15 0.24	2150					2150	47%
Over 0.24	299					299	7%
TOTAL	3310	9	5	864*	398	4586	100%

*Refused Test

AGE OF SUBJECT	S.O.F. ARRESTS	PATROL DIV ARRESTS	TRAFFIC DIV ARRESTS	TOTAL ARRESTS	PERCENT OF TOTAL
15 & Less	2	-	-	2	Less than 1%
16	10	7	1	18	Less than 1%
17	21	29	2	52	1%
18-19	113	118	11	242	5%
20-24	358	356	26	740	16%
25-34	741	547	55	1343	30%
35-44	557	398	42	997	22%
45-54	403	304	51	758	17%
55-64	168	156	7	331	7%
65-74	33	48	2	83	2%
75- +	2	4	-	6	Less than 1%
TOTAL	2408	1967	197	4572	100%

PATROL DIST	ALCOHOL RELATED ACCIDENTS					DRINKING DRIVER ARRESTS				
	1972	1973	1974	1975	1976	1972	1973	1974	1975	1976
1	198	167	232	277		690	634	517	546	
2	265	262	333	297		991	1051	711	421	
3	203	236	340	274		625	543	523	298	
4	223	208	314	374		454	371	316	422	
*5	207	195	202	462		295	234	287	1032	
*6	165	198	236	501		221	223	252	848	
*7	245	290	346	444		520	607	503	413	
*8	162	170	221	206		393	378	339	207	
9	414	355	466	250		1157	1020	888	189	
11				274					196	
TOTAL	2082	2081	2690	3359		5346	5061	4336	4572	

*Patrol District shown for 1972-1973-1974 do not comprise the same geographical areas as listed for 1975 due to re-districting effective 1 January 1975.. Therefore, no comparisons between 1974 and 1975 can be made by Patrol Districts.

**Section number 11 was activated effective 1 January 1975.

*MAUC'S SIA

Alcoholism in the Chicano barrios is beginning to spread in particular areas. The arrest rate of alcohol-related cases and auto accidents occur more frequently in sections 5, 6, 7 and 8 of the City Police Patrol Map. This sections (5-8) are inside the Special Impact Area where the Mexican American Unity Council's Casa Del Sol Alcoholism Program is situated in census tract 1601.

Alcoholism in this areas are attributable to the over issuing of alcoholic beverage licenses. In a proposal submitted to the City Council of San Antonio by MAUC: Social Services component, it stated the following information about alcoholism.

> There are no precise figures to pinpoint the number of alcoholics in this city; but it is estimated that there are between 40,000 to 60,000 alcoholics. This estimation is based on the following factors.
>
> 1. A myriad of establishments that sell alcohol
> 2. Sufficient number of Alcoholic Anonymous Groups; and/ or similar organizations, and
> 3. The number of accidents or arrests related to alcoholism.

A survey conducted by Bexar County Mental Health Mental Retardation Alcoholic Treatment Porgram calculated that during the year of 1976, there were "28,000" persons in San Antonio encarcerated due to public intoxication or accidents associated with abuse of alcohol.*

*This survey information can be obtained at Bexar County Mental Health Mental Retardation Center (contact Buddy Bradshaw).

Appendix II-A

Measuring Ethnicity Among Mexican-Americans: Dr. Padilla and Dr. Carlos

Measuring Ethnicity Among Mexican Americans: A Preliminary Report on the Self-Identity of a Latino Group in the United States*

Manuel L. Carlos
Department of Anthropology
University of California
Santa Barbara

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Department of Psychology
University of California
Los Angeles

Paper Prepared for Presentation at the
XV. Interamerican Congress of Psychology
Bogotá, Colombia, December 14-19, 1974

*The work reported on in this article is being supported by the Center for Minority Group Mental Health Programs, National Institute of Mental Health Grant MH-26099.

Measuring Ethnicity Among Mexican Americans: A Preliminary Report on the Self-Identity of a Latino Group in the United States[1]

INTRODUCTION

As part of a larger study designed to systematically examine the relationship between I family networks, II ethnicity, and III public mental health service utilization among Mexican Americans, we have begun work on a scale which will measure extent of II ethnic identification. Our goal in this work is to describe an operation approach and questionnaire technique for the empirical assessment and classification of individuals by their degree of ethnicity. Once completed we believe that the scale will be of value to social and clinical psychologists who wish to estimate and/or statistically determine the extent to which a Mexican American's behavior and value-orientations may be due to those cultural stresses and loyalties produced by the individual's "marginal man" status.

The presence and extent of ethnic identity constitutes an integral part of the larger study because ethnic identity is correlated with the effective integration of individuals into familial and kin networks. Accordingly, we have hypothesized that individuals with low levels of identity (as measured by a series of scales) with traditional Mexican values and behavioral norms, who also lack familial support and community and kin network interceptors, will be the most predisposed to use and need accessible mental health facilities. Our contention is that this will be true since these individuals will be subject to greater psychological stress and cultural alienation and marginality, because of their greater exposure to acculturation processes and the absence of familial resources to turn to in solving their emotional problems. To test our (1)

hypothesis we intend to delve into the ethnic identity and family structure of individuals of Mexican descent who have sought or been referred to mental health facilities. The study will also include a random sample of Mexican American respondents and families from the general population of several California communities.

The scales and questionnaires we are developing will give both of our sample populations a specific identification which goes beyond the conventional descriptive labels of "Spanish surname," "American of Mexican descent," "Mexican American," or "Chicano." The latter terms are among the most frequently used to describe a group of people who number more than seven million in the United States. In our view, these terms are inadequate since they do not in any way convey the broad range of cultural awareness and loyalty, ethnic pride, and self-attributed identities among these people.

We should note that there have been a number of studies which have attempted to identify the cultural and psychological traits of Mexican Americans (e.g., Ramirez, 1969; Grebler, Moore, and Guzman, 1970; Peñalosa, 1963; 1970). However, it is equally important to note that in contrast to the approach and technique presented here, these studies have relied on attitudinal and social psychological scales largely derived from the analysis of English-speaking Anglo Americans.

The approach we take is based on some tenets of cross-cultural psychology and on the anthropological literature. We have assumed that biculturality and/or degree of acculturation rests on a particular configuration of culturally opposite behavioral and attitudinal traits and/or opposing cultural loyalties. The purpose of this report is to specify how we have begun to operationalize this approach in the development of a scale to measure ethnic idenfitication and

the context and range of cultural heterogeneity among Mexican Americans.

MEASUREMENT AND ASSESSMENT OF ETHNIC IDENTITY

The scale that we have developed is intended to locate individuals on a continuum ranging from high Mexican cultural identity, awareness, and loyalty to the adoption of high Anglo American identity. To achieve this, we have developed a scale called the Cultural Awareness and Loyalty Scale (CALS). The scale is designed to measure ethnic identification across six dimensions. Each dimension is conceptualized along a continuum intended to result in the placement of an individual somewhere along the continuum, according to the responses given on a series of questions. From the composite of scores on the six dimensions we can then specify with accuracy an individual's degree of ethnic identification with traditional values and behavioral norms.

The six dimensions of the CALS along with some elaboration of how each dimension is conceptualized follows.

1. LANGUAGE FAMILIARITY AND USAGE

Continuum: Spanish -- English

A. Awareness

Usage of Spanish and/or English

Respondent's identification of type of Spanish spoken--academic, Chicano Spanish, etc.

Respondent's source of knowledge of Spanish and/or English

Respondent's evaluation of spouse's knowledge, usage, and type of Spanish

Respondent's evaluation of parents' knowledge, usage, and type of Spanish

Respondent's evaluation of children's knowledge, usage, and type of Spanish

B. Loyalty

Language of respondent in familial and social communications

Language of respondent's preferred TV station, radio station, newspapers, magazines, books, etc.

Language proficiency: Efforts made to acquire and maintain Spanish language use by respondent and respondent's family members.

Language value attributed to knowledge of Spanish as a component of identity and cultural continuity.

2. CULTURAL HERITAGE

Continuum: Mexico -- United States

A. Awareness

Knowledge of Mexican and American cultural symbols, historical events and personalities, current events and personalities.

Knowledge of local Spanish-speaking community affairs, events, and personalities.

B. Loyalty

Preference for Mexican or Anglo cultural symbols

Perceptions of Mexico and United States as socio-cultural arenas

Trips (vacations) to Mexico and within the United States--frequency and duration

Celebration and involvement in Mexican and/or American holidays

Preference in food and entertainment--music, art, movies, sports

Interviewer's observations and inquiries about the cultural content of household items on hand

3. ETHNIC INTERACTION

Continuum: Mexican Americans -- Anglos

Ethnicity of associates when respondent was a child and an adolescent

Ethnicity of present associates--friends, co-workers, neighbors

Residential location and ethnic composition of neighborhood

Voluntary organizational memberships: Mexican American or Anglo groups

Endogamy--exogamy

4. ETHNIC PRIDE AND IDENTITY

Continuum: Mexican -- Anglo

Self-affirmation of perceived ethnic group virtues

Respondent's self-attributed identification with a group name in different situations (i.e., Chicano, Mexican American, American of Mexican descent)

Respondent's evaluation of parent's, spouse's, and children's self-attributed identification with a group name (i.e., Chicano, Mexican American, American of Mexican descent)

First name preference (Spanish or English version) and usage of respondent and spouse and children

Respondent's self-attributed blood heritage: Mexican Indian, mestizo (Mexican Indian-Spanish), Spanish, other

Respondent's attribution of behavioral traits and cognitive skills to individuals of varying skin color (i.e., dark to light)

Inteviewer's perception of respondent's skin color

5. ETHNIC DISTANCE AND PERCEIVED DISCRIMINATION

Continuum: High ethnic distance and perceived discrimination--
Low ethnic distance and perceived discrimination.

A. Awareness

Claim knowledge about differential treatment of Anglo and Mexican American in distinct social and economic spheres

Perceived discrimination: stress and avoidance associated with membership in ethnic group

B. Loyalty

Maintenance of ethnic distance from Anglo and/or Mexican Americans

Preferred ethnic identity of associates

6. GENERATIONAL PROXIMITY TO MEXICO

Continuum: Mexico -- United States

Birthplace of head of household and spouse and their parents, grandparents and children

Length of residence in Mexico and United States of head of household and spouse and their parents

Maintenance of communication with familial ties in Mexico

Maintenance of contact with Mexican society (i.e., through visits for family affairs, religious and social obligations)

Years of education in Mexico and/or United States of head of household and spouse and their parents

OUTCOMES

Through the CALS we expect to be able to establish typologies (i.e., categories) of Mexican Americans which can be placed along a continuum ranging from high Mexican identity to high "American" identity. These categories will allow us to analyze the cultural heterogeneity and range of ethnic identity and in the long run add greater precision to social science research involving Mexican

Americans. For too long we have seen the growing accumulation of social science research on the Mexican American result in generalities about this Latino subgroup with little or no attempt made to measure the cultural heterogeneity of the group nor to establish a precise index of the range of identities assumed by Mexican Americans. Only when we are able to specify with some degree of precision an individual's (or ethnic group's) self-attributed ethnicity will we be able to employ social science methodologies to analyze the behavior and solve the social problems beseiging Mexican Americans.

From the perspective of the larger project, an immediate therapeutic biproduct of the CALS will be that mental health workers will be able to ascertain the extent to which a Mexican American client's problems are the product of his cultural loyalties. By using the CALS, the mental health worker will also know whether the individual's problem is due to the incompatibility between self-attributed ethnic identity, awareness, and pride, and his relationship and perceived status in the larger Anglo American community. Thus, for example, an individual with high Mexican identity and awareness should not be offered a therapeutic program based on Anglo American cultural values and in English. Similarly, an individual whose identity and cultural awareness is closer to the Anglo American end of the continuum would not be benefitted by a Spanish speaking therapist who emphasized bicultural values in the therapeutic setting. Lastly, those individuals who do have a bicultural identity can be identified and offered appropriate therapeutic programs.

To conclude, we would suggest that a similar approach could be fruitfully used to study other bicultural Latino groups in the United States (e.g., Puerto Ricans and Cubans). We also believe that the approach could be extended to the analysis of bicultural Latin American populations such as Cholos in Peru and

Ladinoized Indians in Mexico and Guatemala. Such an approach would provide a concrete method for categorizing members of these groups according to their self-attributed ethnicity.

References

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Appendix II-B

Letters Of Support

UNIVERSITY OF CALIFORNIA, LOS ANGELES

BERKELEY • DAVIS • IRVINE • LOS ANGELES • RIVERSIDE • SAN DIEGO • SAN FRANCISCO

SANTA BARBARA • SANTA CRUZ

SPANISH SPEAKING MENTAL HEALTH
RESEARCH CENTER
LOS ANGELES, CALIFORNIA 90024

September 16, 1976

Mr. Ricardo Jasso
Mexican American Unity Council
Casa del Sol Residential Unit
321 Rio City Road
San Antonio, Texas 78207

Dear Ricardo:

I want to thank you for your recent letter. The work that you have done on the cultural assessment questionnaire is certainly interesting, I am glad that you have been able to use the conceptual scheme for cultural assessment begun by Dr. Manuel Carlos and myself. The kind of work that you are doing on the questionnaire very much resembles the kind of thing that both Dr. Carlos and I believed had to go into such a questionnaire and are presently working on in some of our own mental health work. I shared your information with Dr. Carlos and he also is very much in agreement with me about the usefulness of the work that you are doing in San Antonio.

The work being done at Casa del Sol sounds very interesting. With your permission I would like very much to be able to write a short piece on the program there at Casa del Sol and about the work that you are doing on the cultural assessment questionnaire. What I would do would be to use the material that you have sent me to write a short article for the next research bulletin that we are presently preparing. What I will do is write the piece, give you a telephone call and read it to you over the telephone; see if you agree with what I have written and then proceed with your permission to include it in our research bulletin. I'm very confident that the kind of service program that you are offering at Casa del Sol coupled with your research will be of great interest to the readers of the research bulletin. Again thank you very much for the material that you have sent me and I will be in touch with you shortly.

Sincerely,

Amado M. Padilla

Amado M. Padilla
Director

AMP:dyc

SAN LUIS VALLEY COMPREHENSIVE COMMUNITY MENTAL HEALTH CENTER

CLINICS AND ADMIN. OFFICE: 1015 4th St. Alamosa, Colo. 81101 (303) 589-3671
CLINIC OFFICE: 402 4th Ave. Monte Vista, Colo. 81144 (303) 852-5186

Answered 1-7-77

December 3, 1976

Mr. Ricardo Jasso Chief Counselor
Casa del Sol Alcholism Project
321 Frio City Road
San Antonio, Texas 78207

Dear Mr. Jasso:

In the summer months, I had the opportunity to work with the Mexican American Unity Council in San Antonio, Texas. I worked at the pre-theraputic nursery under the supervison of Ray Sanchez. I was an intern with the Ford Foundation. At this time, I would like more information concerning your program.

I am presently employed at a Comprehensive Community Mental Health Center in Colorado as an Educational Specialist. Therefore any informative materials you can send to me at the above address will be appreciated.

Sincerely yours,

Priscilla Lujan

Priscilla Lujan
Educational Specialist

LA FRONTERA CENTER

1933 SOUTH 6TH AVENUE
884-9920
TUCSON, ARIZONA 85713

Answered 1-7-77

December 10, 1976

Ricardo Jasso, Chief Counselor
Casa del Sol Alcoholism Project
321 Frio City Road
San Antonio, Texas 78207

Dear Mr. Jasso:

I am the coordinator of an alcoholism unit at La Frontera Center in South Tucson, Our population is approximately 50% Mexican American, with varying degrees of "cultural awareness and loyalty." We would be most interested in finding out more about your cultural assessment instrument and the value it has for you in developing your treatment plan.

Thank you for your cooperation.

With best wishes,

Maria Frase

Maria Frase, M.Ed.
Alcoholism Coordinator

MF:pm

UNIVERSITY OF MIAMI
CORAL GABLES, FLORIDA 33152

SPANISH FAMILY GUIDANCE CLINIC
DEPARTMENT OF PSYCHIATRY
SCHOOL OF MEDICINE

2121 S.W. 27TH AVENUE
MIAMI, FLORIDA 33145
(305) 854-1800

Enero 18 de 1977.

Ricardo Jasso.
Casa del Sol Alcoholism Project.
San Antonio, Texas.

Estimado Sr. Jasso:

He leído, en el Research Bulletin del Spanish Speaking Mental Health Research Center, que ustedes han estado usando un interesante "cultural assessment instrument". ?Tendría Ud. la bondad de enviarnos una copia?

Atentamente,

José I. Lasaga

José I. Lasaga
Senior Clinician
NIAAA Program.

321 Frio City Rd.

March 15, 1977

Jesse Guzman
1114 N. Capitol Drive
Lansing, Michigan 48906

Dear Jesse:

I'm forwarding the subscription form for the book, Chicanos In Utah, which we briefly discussed concerning the agency research study that was done there, Also, I'm interested in the feedback that you might have acquire concerning the cultural assessment questionnair. By April, 1977 Casa Del Sol should know how valid the instrument has been. We strengthly feel that philosophically, and its cultural-psychological impact is immensible.

Jesse, call or write during the mentioned time, and I can "legally and morally" release the whole concept to all Chicanos in Aztlan that can utilize it. There has to be interagency commmication, first at the local, but progressing to the national level (RASAS). Gracias and take care.

Mil Gracias,

Ricardo Jasso,
Counselor Coordinator

RJ:aj
Enclosure

321 Frio City Rd.

April 13, 1977

Consuelo Basquez
Education and Research
1162 Selby Ave.
St. Paul MN 55104

Dear Basquez,

It was a pleasure meeting you during your short stay in San Antonio. La Platica was able to identify unity among those mejicanos present. Since C.A.S.A. does research I would be interested in finding more about your program. Casa Del Sol is also gathering research, but on barrio alcoholism.

I am forwarding some literature concerning our program. It will entail our services, and the article that was published in October, 1976 describing the Cultural Assessment Model. This model is used to measure ethnicity in relation to awareness and loyalty. It also identifies cultural conflict which can be at the roots of the drinking problem.

Do not hesitate to call, but I'll await your information about C.A.S.A.

Mil Gracias,

Ricardo Jasso,
Treatment Coordinator

RJ:aj

321 Frio City Rd.

April 14, 1977

Ph.d. Padilla
Spanish- Speaking Mental Health
Research Center
Los Angeles, California 90024

Dear Amado:

Though, it has been since October, 1976 that the article concerning Casa Del Sol was published describing the Cultural Assessment Model, Casa Del Sol is very grateful and happy. The exposure in the Research Bulletin initiated a series of letters from different states working with Chicanos in mental health clinics and other treatment facilities. I forward them a copy of the paper developed by yourself and Dr. Carlos (Measuring Ethnicity Among Mexican-Americans).

The original questionnaire that was developed from the conceptual scheme of the paper was not mailed since we are still testing its validity at Casa Del Sol. The cultural assessment model has enabled Casa Del Sol to gain recognition locally with other agencies working with Chicano alcohol abusers, but it can be used to assess Chicanos in any setting.

The main purpose of the cultural model at Casa Del Sol is to identify cultural conflict and ambivalency in the first five (5) variables as a probable cause for the individual's alcohol problem. Of course, there are many reasons for its usage, but the main point is that it allows the patient to become more culturally aware.

I will be attending the workshop in Tucson, Arizona: Ninth Annual Conference/Southwestern Center for Behavioral Health Studies, Inc., May 16-20, 1977. I saw your name on the Agenda, and if possible, I would like to discuss the assessment with you to clarify some questions.

Thank you for your time and hope to see you there.

Sincerely,

Ricardo Jasso

Ricardo Jasso,
Chief Counselor

RJ:aj

UNIVERSITY OF MIAMI
CORAL GABLES, FLORIDA 33152

Dorita Marina, Ph.D.
Dir. Community Consultation & Educ.
SPANISH FAMILY GUIDANCE CLINIC
DEPARTMENT OF PSYCHIATRY
SCHOOL OF MEDICINE

2121 S.W. 27TH AVENUE
MIAMI, FLORIDA 33145
(305) 854-1800

19 May 1977

Ricardo Jasso
Chief Counselor
Casa del Sol Alcoholism Project
321 Frio City Road
San Antonio, Texas 78207

Dear Mr. Jasso:

I am wondering how your research using the cultural assessment instrument of six variables is coming along. I would really appreciate receiving a copy of your instrument plus any results that you may have obtained by now from the administration of such instrument. Thank you very much.

Yours truly,

Dorita Marina, Ph.D.

Dorita Marina, Ph.D.

A private, independent, international university
An equal opportunity employer

June 8, 1977

Dorita Marina, Ph.D
Dir. Community Consultation & Educ.
University of Miami
2121 S.W. 27th Avenue
Miami, Florida 33145

Dear Ph.D. Marina:

At this particular moment the cultural assessment questionnaire is being processed to see how effective our bilingual-bicultural approach has been. The cultural assessment is extremely difficult to write about in a short letter, but it correlates alcoholism and cultural conflict as a probable cause for the drinking history. Results are not yet available. I am forwarding you an impact evaluation of the cultural assessment. Of course, the assessment is inclusive in the overall evaluation but provides some tentative results.

The cultural assessment questionnaire enables the counselor to initiate a more realistic cultural relevant treatment plan. Enclosed is a copy of the model, but without the scales that are being evaluated.

If I can be of any other assistance, please write or call.

Sincerely,

Ricardo Jasso, Chief Counselor
Casa Del Sol Residential Unit
321 Frio City Road
(312-225-4117)

RJ:aj
Enclosure

June 8, 1977

Ph.D. Amado Padilla
University of California
Spanish Speaking Mental Health Research Center
Los Angeles, California 90024

Dear Amado:

I am forwarding four (4) different questionnaires with a complete analysis with the exception of d. Also, I am forwarding an impact evaluation of Casa Del Sol that was done by Domingo Bueno. Since the cultural assessment questionnaire was implemented in July, 1976 along with the cultural awareness classes the evaluation measures the impact of utilizing a bilingual-bicultural treatment model.

The feedback and reinforcement provided in Arizona concerning the cultural assessment was extremely positive and shed more light to continue working the model. What I would like to do is analyze the questionnaires to see how much conflict, awareness, and loyalty can be identified in the six (6) basic variables. Of course, then identifying the generational differences and their relationships with the intensity of conflict as a probable cause for alcoholism.

Let me know if you received the materials and your feedback.

Gracias,

Ricardo Jasso, Chief Counselor
Casa Del Sol Residential Unit
321 Frio City Road
(312) 225-4117
San Antonio, Texas 78207

RJ:aj

Raza Alliance of Substance Abuse Services

R. A. S. A. S.
1114 N. Capitol Ave.
Lansing , Mich. 48906
(517) 484--0051

Ricardo Jasso
CASA del Sol
321 Frio City Rd.
SAN Antonio, Texas, 78204

Carnal,

Aqui te mando some infromation on our activities here in Michigan. This will probably give you a better picture of what we're doing and what we're all about. I would also like to Thank you and the rest of the staff for a pleasurable although short time I was there.

I have reviewed your cultural assesment tool and I find it quite interesting. I have not had a chance to really get into the material and do justice to an analysis but from what I've review I am impressed. I would still like to get an abstract from you on how you would present it in the form of a work shop or a siminar. If you would submit this, then I might be able to bring you up to Michigan for one or two days to do a work shop on the use of this cultural assesment tool.

Again let me thank you and the group at CASA del Sol for a very hospitalble time. Keep in touchand perhaps we can continue to share information. Saludes a Todos, good luck y pa delante vamos.

Siempre Por La RAZA:

Jessie Guzman

Chicano Consultant:

NO HAY COSA QUE CAUSE MAS TRISREZA QUE VER UN ESCLAVO SATISFECHO

"Footnotes"

[1]Marta, Santamayor, "The Chicano and His Historical Perspectives," (unpublished research paper, p.1. 1975).

[2]Jose Maria Tornel y Mendivil, The Mexican Side of the Texas Revolution: Relations Between Texas, The United States of America and The Mexican Republic---Mexico, 1837, ed. Castaneda, p.298.

[3]Meier, Matt and Rivera, Feliciano, The Chicanos: A History of Mexican American, (New York: Hill and Wang, 1972), p. 57.

[4]Ibid,. pp. 58,69.

[5]John Quincy Adams, speech made to House Of Representatives on May 25, 1836; quoted in The Mexican Side of The Texas Revolution, Castaneda, p. 372.

[6]Meier, Matt and Rivera, Feliciano, p. 72.

[7]Ibid,. pp.71, 73.

[8]Ibid,. p. 197.

[9]Wayne Moquin, A Documentary History of the Mexican Americans (New York: Bantam Books, 1972), p. 241.

[10]Meier, Matt and Rivera, Feliciano, p. 149.

[11]Ibid,. p. 154.

[12]Domingo Bueno, unpublished article submitted in social work graduate course, "Casa Del Sol and Treatment" (Worden Graduate School at San Antonio, Texas: December, 1976) p.3.

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[14]John H. Burma, Mexican-Americans in the United States (Cambridge, Massachusetts: Harper and Row, 1970), p. 91.

[15]Imelda, Flores, "Chicano Content For Community Practice" teaching outline for social work practice; unpublished, p. 5.

[16]Ibid., p.3.

[17]Ozzie G. Simmons, The Mutuals Images and Expectations of Anglo-Americans and Mexican-Americans, ed. James P. Spradley and David W. McCurdy (Little, Brown and Company Boston: 1971), pp.196,197.

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[23]Imelda Flores, p.9.

[24]Rodolfo Alvarez, Latino Community Mental Health, Monograph No.1, pp.8,9.

[25]Ronald D. Laing, The Politics of Experience (New York: Pantheon Books, 1967), p.115.

[26]Juliette S. Ruiz, "Chicano Alcohol Abuse and Alcoholism: Socio-Cultural Dimensions", unpublished paper presented during Chicano Alcoholism Seminar (Worden Graduate School of Social Work, San Antonio, Texas, Nov. 1976), p.71.

[27]U.S. Department of Health, Education, and Welfare: First Special Report to the United States Congress on Alcohol and Health, December, 1974, pp.,61-67.

[28]Ibid., p.61.

[29]Ibid., p.61.

[30]Ibid., p.65.

[31]Ibid., p.66.

[32]Juliette S. Ruiz, pp.82,83.

[33]Ibid., p.83.

[34]Karno, M. "The Enigma of Ethnicity In a Psychiatric Clinic", Archives of General Psychiatry, (Volume 14, 1966), ed. Rodolfo Alvarez, Monograph Number Two, 1975; SSMHRDP, p.13.

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